THE LILY.

DEVOTED TO THE INTERESTS OF WOMAN.

AMELIA BLOOMER, EDITOR AND PUBLISHER.

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From the Reformer.

WHAT IS WINE?

'Tis a river of woe through the earth darkly flowing,
Whose current leads onward to death and the grave;
And many have stood on its margin unknowing,
To drink of the waters — then sink in the grave.

But, though bright on the surface the foam may be sparkling;
Oh, let it not lure thee to sip from the spring;
For far, far below, where the waters like darkling,
"Fell adders" are coiled, and sharp is their sting.

And though many their way on its borders are wending,
Believing the current is healthful and pure —
No eye ever saw its promise descending,
Or found that its "waters were troubled" to cure.

And he who would give of that wave to another,
And tell him the draught is the fountain of bliss,
But filleth a vessel of death for his brother,
Betraying, like Judas of old, "with a kiss."

Then flee from the death-stream, ye Sons and ye Daughters,
If ye list to the tempter, his arts may prevail;
For deadlier far are these venomous waters,
Than taints from the Upas that poison the gale.

And woe is his portion who stands by that river,
And lures the unwary to bow at his shrine;
For he who is tempted shall never — no, never,
Find peace while he drinks of the "bright, rosy wine."

MILL HILL, Jan. 30, 1852. LUCINDA.

WOMEN'S TEMPERANCE CONVENTION.

The *second* Women's Temperance Convention, of the State of New-York, met in Corinthian Hall in the city of Rochester, pursuant to a call of the State Central Committee, on Tuesday morning, April 20th, 1852. The morning session was composed of women exclusively, and there were between four and five hundred present. A large number were in attendance from abroad. The meeting was called to order by Miss Susan B. Anthony, on whose motion Mrs. ELIZABETH CADY STANTON, of Seneca Falls, was appointed President.

After the President had taken her seat, the meeting proceeded to appoint the following officers:

Vice Presidents—Mrs. Mary C. Vaughan, of Oswego; Miss Oliver Frasier, of Elmira; Mrs. Geo. A. Avery, Mrs. Rhoda De Garmo, Mrs. Sarah D. Fish, and Mrs. D. C. Alling, of Rochester.

Secretaries—Mrs. Amelia Bloomer, of Seneca Falls, and Miss Susan B. Anthony, of Rochester.

The following committee on resolutions was appointed:

Mary C. Vaughan, Rhoda De Garmo, Amy Post, Elizabeth Monroe, and Rachael Van Lew.

Finance Committee—Susan B. Anthony, Mary H. Hallowell, and H. Atillia Albro.

The CALL for this Convention was read by the President, after which she addressed the meeting as follows:

MRS. STANTON'S OPENING REMARKS.

I fully appreciate, ladies, the compliment intended, in choosing me to fill this place on an occasion of such interest and importance. If a sincere love for the principles of temperance, a fervent zeal in the welfare of woman, and an unwavering faith in the final triumph of truth, fits one for this post of honor, then am I not unworthy, though I must confess myself, from the novelty of the position, ignorant alike of the rights and duties of the office of President I shall deeply regret if in any omissions or commissions of duty I shall fail to reflect back on this convention a full share of the honor now confered upon me.

How my heart throbs to see women assembling together in convention, to inquire what part they have to take in the great moral struggles of humanity! Verily a new era is dawning upon the world, when woman, hitherto the mere toy and dependant of man, the passive recipient alike of truth and error, at length shakes off her lethargy, the shackles of a false education, customs and habits, and stands upright in the dignity of a moral being, and not only proclaims her own freedom, but demands what she shall do to save man from the bondage of his animal nature—the slavery of his own low appetites. We have come together at this time, as I understand, to counsel and consult each other, as to what woman may do to aid in banishing the vice of intemperance fro n the land. We can do much by years of preparation; for a great moral revolution will burst forth with the regeneration of woman. We shall do much when the Pulpit, the Forum, the Professors chair and the Ballot box are ours; but the question is, what can we do to-day, under existing circumstances, under all the adverse influences that surround us? What effort can we put forth that will tell directly on this cause? In taking my seat, I will briefly mention several points for your consideration that have suggested themselves to my mind.

1. Let no woman remain in the relation of wife with the confirmed drunkard. Let no drunkard be the father of thy children. Let no single woman form an alliance with any man who has been suspected even of the vice of intemperance; for the taste once acquired can never, never, be eradicated Be not misled by any pledges, resolves, promises, prayers or tears. You cannot rely on the word of a man who is, or has been, the victim of such an overpowering appetite.

2. Let us petition our State governments so to modify the laws affecting marriage, and the custody of children, that the drunkard shall have no claims on either wife or child.

3. Let us touch not, taste not, handle not, the unclean thing in any combination. Let us eschew it in all culinary purposes, and refuse it in all its most tempting and refined forms.

4. From an efficient organization, lectures, tracts, newspapers and discussion we shall effect much. I would give more for the agitation of any question on sound principles, thus enlightening and convincing the public mind, than for all the laws that could be written or passed in a century. By the foolishness of preaching, must all moral revolutions be achieved; but remember the truth, the whole truth must be faithfully preached.

5. We must raise the standard of temperance in all things. The man who overeats, takes a little wine to aid digestion, and he who exhausts himself by licentious indulgence must take a little as a stimulus; thus one vice induces another and all go hand in hand together.

6. Let us do all in our power to make labor honorable in all. Work is worship. Let us honor the hard hand and sun-burnt brow. Remember idleness is the parent of vice; and there is no surer way to banish vice from our land, than to see that the young just coming on the stage of life are wisely and fully employed.

7. And lastly, inasmuch as charity begins at home, let us withdraw our mite from all associations for sending the gospel to the heathen across the ocean, for the education of young men for the ministry, for the building up of a theological aristocracy and gorgeous temples to the unknown God, and devote ourselves to the poor and suffering about us. Let us feed and clothe the hungry and naked, gather children into schools, and provide reading rooms and decent homes, for young men and women thrown alone upon the world. Good schools, and homes, where the young could ever be surrounded by an atmosphere of purity and virtue, would do much more to prevent immorality and crime in our cities, than all the churches in the land could ever possibly do towards curing those evils.

SUSAN B. ANTHONY, Chairman of the Central Committee, then addressed the meeting in a clear and forcible manner, alluding to the indifference manifested by many women on the subject of Temperance, and stating the object of calling the Women of the State together at this time.

Letters were then read from Mrs. E. Oakes Smith, Abby K. Foster, Horace Greely, and Gerritt Smith.

A brief address was read by Mrs. Robinson, of Darien. This woman had been for many years the wife of a drunkard; she had overcome many obstacles to attend this convention for the purpose of relating her experience, and offering words of encourage-

ment. Her address was truthful and affecting, and received with applause. Mrs Hawks, of Bethany Centre, also briefly addressed the meeting.

Adjourned till 2½ o'clock P. M.

AFTERNOON SESSION.

S. B. Anthony, from the Business Committee, reported a series of resolutions as follows:

Whereas, It is the strong desire of the women who compose this meeting, to make every possible effort for the suppresion of intemperance, and the protection of themselves and families, as well as community, from the suffering and disorder it occasions; therefore, be it

Resolved, That as woman suffers most deeply from the evils of intemperance, so ought she to feel the deepest interest in removing those evils.

Resolved, That we view with abhorrence the traffic in strong drink; and we cannot but look upon those who are engaged in the business, as among the worst enemies to society, to virtue, and to religion; and that if murder and robbery be crimes of the deepest dye, so must also be that business, which kills not only the body but the soul.

Resolved, That we will use more stringent and earnest endeavors to perform every duty in relation to the promotion of temperance, which thought, awakened conscience, and strong sympathy, may point out to us.

Resolved, That while we would denounce the rumseller for his share in the business of spreading pauperism, crime, disease and death, over this otherwise happy land, we believe that they who legalize and otherwise encourage it, and they who stand with folded arms and see the dire evil laying prostrate so many of the noble of our land, without raising their voices for its suppression, are more guilty than the rumseller himself; and that we regard them as enemies to the temperance cause, no matter what may be their profession to the contrary.

Resolved, That we claim as our birth right, sufficient intellecual capacity to decide upon the propriety of any course of action, which the sacred promptings of our better nature may lead us to adopt; and that we utterly and indignantly repudiate, and disavow, the insulting expressions relative to our efforts in the cause of temperance, in circulating petitions, &c., used by the Hon. Mr. Gale, of New-York, in the Assembly, during the present session.

Resolved, That we will discourage in every possible way the use of intoxicating drinks in our homes, in nursery, in kitchen, at table, and in parlor, and that if introduced by the will of our husbands and fathers, we will not hesitate to make known in the most decided manner our disapprobation.

Resolved, That we will in no way encourage the practice of social drinking, and will on all occasions, when brought socially in contact with those who offer, or partake intoxicating beverages, fearlessly maintain and make known our sentiments in regard to the practice.

Resolved, That woman possesses a *moral power*, which the generality of her sex little dream of. We therefore earnestly entreat every mother, sister and daughter to arouse from the lethargy of *inaction*, and come forth and wield the mighty influence that God has given her for the good of the race, and help to roll back the awful and destructive tide of intemperance that is sweeping over our land like a devastating fire, spreading from street to street, and from family to family.

Resolved, That to perform this great duty that rests upon woman, and that God has called upon her to perform, she must arise in her dignity, and break the trammels of custom and fashion, those cruel tyrants of woman, and stand side by side with her husband, father and brother, in the moral warfare for the redemption and restoration of the human race from the vice, degration and misery that everywhere deluges and blasts this beautiful earth; and not the least among these is intemperance, that scourge and destroyer of human happiness.

Resolved, That the woman who consents to live in the relation of wife with a confirmed drunkard is, in so doing, recreant to the cause of humanity and to the dignity of a true womanhood.

Resolved, That, inasmuch as the law allows the rumseller and distiller to strip us alike of our fathers, husbands and sons—turning our natural protectors and defenders into our tyrants and destroyers, it is but just that when, by continued self-denial and incessant toil, we shall have earned a patch of ground and a rude shelter for ourselves and helpless children, that government should relieve us from all taxation; else are we doubly taxed—first, in our individual sufferings, and then in being compelled to support crime, by being taxed to build jails, poor houses, prisons, and other public places filled with the natural progeny of the rumseller and his victim.

A gentleman present requested that the resolutions be taken up and acted upon separately, which was done. The first three were passed unanimously. The fourth called out a spirited discussion.

Benj. Fish would like to have some discussion on that resolution. He would like to have some one show how one who takes no part, is as guilty as the rumseller. He could readily see that he might be equally guilty, but was not prepared to say that he was more so.

Mr. G. W. Clark said it was suggested that the resolution might better read equally guilty. For his own part, however, he thought they were more so, and liked the resolution as it stood.

Mrs. Bloomer remarked that the rumseller was regarded as an immoral man, and we could expect nothing better from him. He was also legalized, and could show his authority. The moral man, who condemned the practice in his heart, and still did nothing to oppose or prevent, had no such excuse. Knowing the good, he did not do it. Who does not raise his voice against the evil, but silently assents, while he knows its enormity, is more guilty than he who pursues the traffic, having a legal sanction for it obtained through the aid of the objectors.

Mr. Fish argued that the logic of the resolution was, that the rumseller was a better man, merely on account of selling, than one who did not sell.

Mrs. Stanton, (President,) asked if the slave stealer on the coast of Africa, was a worse man than the minister of the Gospel in this country who said that the man stealer was right? There can be no such thing as neutrality on the part of a moral man, on any moral question. You must either be for or against.

Dr. Reuben considered the man who creates public sentiment in favor of the licensing of the traffic, as a worse man than one who traded under that license. The father and mother who inculcated immoral sentiments in the mind of the child, were more guilty than the child who practiced upon those sentiments, taken from their mouths.—It is the upholder and not the trafficker who is the most responsible for the dealing out of poisons by the wayside.

Mr. Bloss moved to amend by inserting the word "*equally*" in place of "*more*" guilty. The resolution, as it stood, judged between one man and another. We had no right, he admitted, to stand by and consent to an evil, but it was a mark of bravery, on the part of the ladies, to call a meeting like this, in the very face of the failure of the Maine law in our Legislature.

George W. Clark further continued the discussion, holding that the resolution was right in declaring silent assent to be worse than the overt act.

Mr. Bloss rejoined, sustaining his previous view.

The amendment was lost.

Mr. Clark thought the phrase "our otherwise happy land" should be stricken out.—He could not agree that our land would be altogether happy, although intemperance should be banished, while slavery remained.

Amendment agreed to.

Mr. Barnes objected to making any class of men *worse* than the rumseller.

Mr. Bloss said Mr. B. might insert his protest in the record. [Laughter.]

Mr. G. B. Stebbins sustained the resolution.

It was adopted nearly unanimously.

The following is the resolution as amended:

Resolved, That while we would denounce the rumseller for his share in the despicable business of spreading pauperism, crime, disease and death over this country, we believe that they who legalize and otherwise encourage it, and they who stand with folded arms, and see the dire evil laying prostrate so many of the noble of our land without raising their voices for its suppression, are more guilty than the rumseller himself; and that we regard them as enemies to the temperance cause, no matter what may be their professions to the contrary.

The fifth resolution denounced Mr. Gale, of the Senate, for his insulting expressions in regard to the women who had petitioned for the Maine law.

Rev. Mr Goodwin expressed his indignation and shame at such language, when used by a State Senator. He felt sure that one who uttered such a sentiment could not be a man. He might be a ruffian, as ruffians are found in the State Legislature; but he prayed God to keep all decent men from such a position as he had taken. He went on to speak eloquently to the resolution, maintaining that woman, who was first at the Cross and last at the Sepulchre, was also properly here where mankind suffers and falters in the path of virtue. In defence and dissemination of temperance, she stood up in her moral dignity. She stands up to say, in defiance of Senators who have been trampling under their feet the wrongs and cries of four hundred thousand women and children, that it is her prerogative to speak in behalf of fathers, husbands and brothers. He was struck with one feature of the movement—the similarity between the sentiment that sneers at woman's position on this question, and that which prevails in pagan lands. It is Christianity that recognizes and develops the right of women to speak, and the votaries of the Crescent repudiate and trample upon that right. He bid woman God-speed in her holy efforts to advance the cause of temperance.

Mrs. Bloomer was here announced. Her appearance called forth a round of applause

from the audience. After a slight apology, to the effect that as she was entirely unaccustomed to public speaking she feared she should not be able to make herself heard distinctly in so large a hall, and claiming the indulgence of the audience should her voice fail ere she concluded her remarks, she proceeded to deliver the following address:

MRS. BLOOMER'S ADDRESS.

This is an era in the temperance cause which calls for the earnest labors of all true friends of humanity. Men are talking, writing, petitioning, legislating, and in various other ways striving to secure the blessings of temperance, by creating suitable laws for its maintenance, and a public sentiment which will sustain such laws.

And is woman no way interested in the accomplishment of so desirable an object? Has she no work to do? It cannot be denied that she has been deeply, cruelly wronged by the traffic in, and use of, intoxicating drinks. Her rights have been trampled upon, her happiness wrecked, her affections crushed and outraged, her spirits humbled, her person degraded by this legalized curse. She has been subjected to poverty, insult and abuse, sunk to the lowest depths of degradation and woe, and endured suffering terrible, beyond what any mortal ought to endure. Then to whom does it more properly belong than to woman to commence a bold and determined warfare against the destroyer of her peace, and to inquire seriously what is her duty to society and to herself in this matter?

Temperance lecturers, and writers, have again and again appealed to us for aid. They have told us that our influence was all powerful—that without our assistance, they could never hope to succeed—that we could, if we so willed it, win for the cause a speedy and enduring triumph.—Formerly, we disbelieved these sayings. We knew ourselves to be almost powerless, and a feeling akin to contempt has swelled our hearts when we have heard those who have all power in their own hands, so laud the influence, and call for the aid of feeble, powerless woman, who is denied a hearing on all subjects most deeply affecting her interests and happiness, and whose opinions are not thought worthy of serious consideration. But so often has the flattering appeal been made—so glowing have been the pictures drawn of woman's influence and power—and more than all, so inefficient has man proved himself for the accomplishment of the work, that we have at length become somewhat imbued with the belief that we have really a work to do; and that if we have not, now, the power and influence ascribed to us, *we should have it*. If we would have freedom, we must strike for it, and the time for action on our part has fully come.

But the way in which we are to make our influence felt in the cause of temperance is not very clear. A spirit within us is struggling for freedom, and inciting to action; but we see not exactly in what way we may act so as to effect our purpose. Those who have been so lavish in praise of our influence, and cried so pleadingly to us for aid, have failed to strike out for us a path—have given us no plan, and as woman has ever been led, instead of leading—has ever been the mere echo of man, with no definite aim or object in life but to gratify his whims and minister to his passions, she is poorly fitted to plan for herself, and must grope her way in the dark as best she may.

In one thing all, both men and women agree, that woman can, and should, exert a great influence at home—in the nursery. Here she may do much by instilling into the minds of her children the principles of temperance. From the time their tender minds are capable of comprehending the lessons taught, it should be the mother's study to imprint upon their hearts a perfect hatred of all that can intoxicate, and a love of the principles of temperance. She should adopt as her own the language of the poet, and say:

> Oh! if there is one law above the rest
> Written in wisdom—if there is a word
> That I would trace as with a pen of fire
> Upon the unwrit tablet of a child,
> 'Tis TEMPERANCE—'tis abstinence entire
> From alcoholic poison.

But alas! too well we know that the best and purest teachings of a mother cannot always save her son from ruin. Custom and public sentiment have set bounds to woman's sphere, and the kitchen and the nursery are the extent of its limits. She is told that it is for her to train up the tender buds committed to her care in all purity—that she is responsible for their spiritual, moral and physical well-being—that she must fit them to be the future wise legislators, lawyers, judges and jurors. Yet look at it! But a little while has the mother power to keep the son of her love and tender care within the charmed circle which circumscribes her sphere. Soon he goes out from her presence into the great world—*man's sphere*—where snares and temptations meet him at every step, and soon her counsels and warnings are forgotten, or thought of only as the weak and silly teachings of a woman.—Men choose the circumstances which shall surround him there, and forbid her interference, even though she see her son stand on the brink of ruin, ready to take the last fatal plunge. And what surroundings have men chosen for the youth of our land! The gin shops, the gaming house, the race course, and various other forms of iniquity! Amidst all these, woman is told that she must preserve her charge pure, and fit him not only to become great and good in this life, but to be presented at the bar of that God who has committed him to her care, and who will require him again at her hand. Oh! what a responsibility for so frail and powerless a creature as woman, with so weak an intellect as she is said to possess!

Woman's influence will go but little way to remedy the evils and vices of society, if it extend no farther than the nursery. If she really has no right to watch over the interests of her child—to say what surroundings he shall have—to forbid the luring of him to sin, and to mete out punishment to his destroyer, then indeed is she powerless—then she may as well fold her hands and sit at ease, for on her rests not the responsibility, and with her there is no remedy.

But her influence *should* be felt and acknowledged beyond the home-circle. She *has* a right to interfere with the customs of society, and to say whether these shall be allowed to corrupt and destroy her child, and bring down shame and sorrow upon her own head. She is an intelligent, responsible being, endowed by her Creator with equal rights and capacities with man, and equally answerable with him to society and to her God for the manner in which she performs her part in life's great drama. Hitherto she has been deeply guilty for her neglect of important duties, and her indifference to the great interests of humanity. Too long has she witnessed the evils that are abroad in the land, and beheld the devastations of her cruel foe, without raising her voice, or striking an effective blow to stay his wasting, deadening march. Too long has she stood by and seen the desolating scourge sweep down our fair and noble youth, and like a plague spot marring and disfiguring all that is beautiful in life, without even being moved to bestir herself for the salvation of her own loved ones. Too long has she silently borne the heavy inflictions which bad laws and customs have laid upon her. Too long, Oh! too long, has she suffered and endured the crushing tortures which intemperance brings in its train!

Yes, the time has indeed come when we should give heed to man's oft-repeated assertions of our influence and power, and prove to him that his teachings and his appeals have not been in vain. But what shall we do? In what way can we dry up the poisonous streams which overflow our land, and relieve the suffering and bind up the wounds they have caused? Ah! it is a question hard to answer. Cramped and fettered in all her movements, and by frowns, and kept down by prejudices, laws awed customs, which have ever regarded and treated her as a mere cypher in society—as of too delicate a structure to mingle with man's coarser clay—woman can hardly be persuaded that it is right for her to burst these fetters, and cross the bounds of her narrow sphere, to raise a shout, or strike a blow for the deliverance of her country from oppression and wrong. Would that she was also considered too good, and too delicate to suffer from bad laws, to which her consent was never given—would that she was thought too good, and too pure to live in close companionship with a drunken monster, and buffet the rough waves of a wearisome life!

Horace Mann tells us that we must not enter the arena of politics. All here is so corrupt, and so beyond our comprehension that to us it must be forbidden ground. He points us to the field of wretchedness and crime, of ignorance and despair, to by lanes and dark alleys of our great cities, and bids us conquer these to virtue. He forgot to tell us that while we are going about conquering one street to virtue, men will license a groggery on every corner, and a gaming house in the center; and these will manufacture vice and crime, suffering and wretchedness, much faster than we can apply a remedy. We pant for no such glory as this, and we scorn the man who dares point us to such a field of labor! It were useless for us to try in this way to make society more moral and religious, while men license and sustain the cause of immorality and crime.

No, no!—we know of a far better and more effectual way of conquering men to virtue. We would strike at the root of the evil; remove the *cause* of crime and pauperism, of ignorance and vice, of wretchedness and despair. We see no glory in standing by while men license crime and iniquity of all kinds, and then following in their path to try to conquer their victims to virtue.—Far nobler and more glorious in our eyes is the political field—that "Stygian lake" upon which Horace Mann says we must not embark. We have sufficient knowledge and discernment to see that here lies the power which can make and unmake laws—which rules and governs, for good or for evil, the actions and sentiments of society at large—which makes laws for the government of woman without her consent, and which she cannot approve. We see here the only effectual remedy for the evil of intemperance, and its attendant vices and crimes. Upon this "Stygian lake," then, woman may with propriety embark; and while we should have no fears of her being contaminated by its associations, we should expect that under her virtuous, moral, and religious influence the stormy waves of strife and passion, would be calmed, and that noisy drunken brawls, vulgarity and blasphemy would cease. Then this Stygian lake would become a calm and pleasant sea, upon which all might sail without danger to their purity and morals, and without fear of shipwreck. Though we are now denied our right to a voice in the government of our country, it is our right nevertheless—a right wrongfully withheld, which we should not lightly yield, but continue to demand and struggle for while there is hope or possibility of regaining it. Until this right is granted us, on men alone rests the responsibility of the vices and crimes of society; and let theirs be the glory of visiting dark alleys and by lanes to conquer to virtue those whom they have corrupted and destroyed.

But as it will probably be a long time ere we may exert our influence on the temperance question through the ballot box, we must see what we can do in the meantime—for we must not be idle. We are told that we are now represented at the polls—that we may vote *by proxy*. If this be so, it is the next best thing to voting ourselves. But we are not sufficiently versed in politics to understand how this is done. Verily, we have

hitherto been badly represented, and woman must be weak indeed if she could not guard her own interests better than they have ever yet been guarded by proxy legislation. We must have sadly neglected our duty in times past, and failed to give our representatives proper instructions in regard to our wishes, or else they have not proved faithful to the trust reposed in them. Let every woman look well to this matter, and see that she is faithfully represented in future.—It is generally admitted that Intemperance must receive its death blow through the ballot box: how important, then, that we so instruct our representatives that the votes which are cast for us by proxy, shall tell upon the liquor question in such a way as shall be most for our interests and happiness.

It is hard to understand the workings of this proxy voting, about which we hear so much—how it is got along with when our representative happens to hold different opinions from us. He can cast but one vote for us both, however much our views may differ. Here must be some clashing—quite as much, we think, as though woman had her right to deposit her own vote; and the result we know but too well. Man ever looks to his own interests, and leaves our interests wholly uncared for. We have an instance of the manner in which our self-constituted representatives carry out our wishes, listen to our requests, and promote our interests, in the sneering remarks of Mr. Gale, of New-York, in the debate on the Maine Law in the Assembly.—After stating—whether truly or not, we have no means of knowing—that the remonstrants against the law outnumbered the petitioners, if they excluded the females, he argued that they, our representatives, were not accustomed to listen to the voice of woman in legislating upon great public questions; and that the constitution of the female mind was such as to render woman incapable of correctly deciding upon those questions which he contended were involved in the passage of the proposed bill. Were this the opinion only of the individual who made these insulting remarks, they might be passed by as a piece of coarse vulgarity, not worthy of notice.—But it is otherwise. It is but the expression of the genererally received opinion of the entire community. The public voice re-echoes the sentiment of Mr. Gale—or rather, he has but given expression to that voice. Herein lies the great injustice done to woman, and which must continue to be done her, till men learn to respect the mothers who bare them, and the wives who make cheerful their homes, and grant unto them an equal voice in the government. If we send up our petitions to the Legislature, of what avail are they?—they are but the petitions of *women!* If we ask for just and righteous laws, it is only *woman* that asks, and she is not capable of understanding such subjects! If we cry out for protection from wrong and injustice, it is only *woman* that utters the cry, and it is her vocation to suffer silently! Thus the only avenue left open to woman by our fathers, for redress of wrongs, "the right of petition," is closed against her. Woe unto the land, when those who are chosen to be our rulers turn a deaf ear to the agonizing cry, and sneer at the petitions of suffering and oppressed woman! To this state of things, we should never peaceably submit. This public opinion must be changed.—Let every true woman give her heart to this work, and "speak out her bold, free thought with a fearless spirit—praying that the God of justice, truth and mercy will be with her till the mighty work is done."

The cases are rare where a man yields his own opinion and casts a vote according to the judgment and wishes of his wife; yet we would have woman urge her right to be represented nevertheless, and strive to win those who claim to represent her, to her way of thinking. We think an intelligent, virtuous, *sober woman* quite as capable of judging correctly on any subject, as is the ignorant, besotted drunkard, who is carried from the gutter to the polls, or as is that legislator whose brains are steeped in alcohol.

Another way in which we may do much to rid our land of the curse of intemperance, is to create a new public sentiment in regard to the rights and the duty of the drunkard's wife; and the claims which the drunkard has to kindness and respect. We have heard much of the loving endurance, the gentle words, the sweet smiles, and fond caresses with which the wife of the drunkard should strive to win her husband back to sobriety. The poor drunkard has met with pity and sympathy—he is called a warm-hearted, generous, noble fellow, deserving of kind regards and angelic love. But the wife—the frail, patient, suffering, innocent wife who toils to support her erring lord and master, bears his insults and abuse, and is dragged without the pale of respectable society by her connexion with him, meets with little sympathy—is little cared for.—We can endorse no such sentiments as these. We cannot tell this stricken one that she must patiently endure her lot—be very kind, gentle, and loving towards the besotted creature who has so cruelly wronged her—bear unmurmuringly his blows and curses, and submit to his brutish passions and lusts. No, we can teach no such lessons as these: we have already had too much of such twaddle, and women will be deceived by it no longer. The drunkard has given himself up to a base, sordid, selfish appetite—has sacrificed the peace and happiness of all with whom he is connected. His wife withering in shame and poverty, his children crying for bread does not deter him from swallowing the poison which he well knows will deprive them of food and raiment, light and warmth. Instead of encouraging him in this sin by our pity and sympathy, and bidding the gentle creature whom he has betrayed to love and toil for him, we would spurn him from society, and mete out punishment commensurate with his evil course.

The vender of intoxicating drinks is greatly blamed and censured; and rightly so. He is the indirect, and sometimes the direct cause of nine-tenths of all pauperism, crime and misery, and violent and unnatural death; aye death! for does not the blood of thousands of his victims cry to God for vengeance? But the drinker is no less guilty than the vender. He sins with his eyes open. He knows full well the consequences of tampering with the poison. He has heard warning upon warning, and seen again and again the bloated wrecks of men who have preceded him in this path. He knows before entering upon it whither it will lead him, and what the consequences that will surely follow; and yet he persists in rushing madly on. It is said that men could not get drunk if there were no rumsellers, neither could rumsellers sell if there were no *drinkers*. One has the same right to sell, that the other has to drink; but *neither* have a *right* to do the one, or the other. Drunkenness and rumselling should both be regarded as crimes against the peace and good order of society, and be made punishable, as such, by law.

We believe the teachings which have been given to the drunkard's wife touching her duty—the commendable examples of angelic wives which she has been exhorted to follow, have done much to continue and aggrevate the vices and crimes of society growing out of intemperance. Drunkenness is good ground for divorce, and every woman who is tied to a confirmed drunkard should sunder the ties; and if she do it not otherwise the law should compel it—especially if she have children.

We are told that such sentiments are "exceptionable"—"abhorrent"—that the moral sense of society is shocked and outraged by their promulgation. Can it be possible that the moral sense of a people is more shocked at the idea of a pure minded, gentle woman sundering the ties which bind her to a loathesome mass of corruption, than it is to see her dragging out her days in misery tied to his besotted and filthy carcass?—Are the morals of society less endangered by the drunkard's wife continuing to live in companionship with him, giving birth to a large family of children who inherit naught but poverty and disgrace, and who will grow up criminal and vicious, filling our prisons and penitentiaries and corrupting and endangering the purity and peace of community, than they would be should she separate from him and strive to win for herself and the children she may have, comfort and respectability? The statistics of our prisons, poor houses, and lunatic asylums, teach us a fearful lesson on this subject of morals.

The idea of living with a drunkard is so abhorrent—so revolting to all the finer feelings of our nature, that a woman must fall very low before she can endure such companionship. Every pure-minded woman must look with loathing and disgust upon such a union of virtue and vice; and he who would compel her to it, or dissuade the drunkard's wife from separating herself from such wretchedness and degradation, is doing much to perpetuate drunkenness and crime, and is wanting in the kindly feelings of human nature.—Thanks to our Legislature, if they have not given us the Maine law, they are deliberating upon the propriety of giving to the wives of drunkards and tyrants a loop hole of escape from the brutal cruelty of their self-styled lords and masters. A bill of this kind has passed the House, but may be lost in the Senate. Should it not pass now, it will be brought up again, and passed at no distant day. Then if women have any spirit, they will free themselves from much of the oppression and wrong which they have hitherto of necessity borne.

Finally, by excluding intoxicating drinks from our houses, and in every possible way discouraging social drinking—by forming societies, circulating temperance papers, tracts and documents—by holding meetings in our several localities, calling state and county conventions, circulating petitions, talking, planing and resolving, we can do something to arouse attention, and change public sentiment in regard to the traffic in intoxicating drinks. Let us not follow man's example in this matter; for while his preaching is good, much of his practice tends to rivet more strongly the chains which we would sunder. He talks temperance, but he votes intemperance—he preaches purity, but he practices vice. Let us have no child's play, but set about our work with a full consciousness of the magnitude of the evil we combat, and with a determination to have no parley with the foe. Feeling deeply sensible of our responsibility as intelligent accountable beings, and having a firm faith in the righteousnss of our cause, let us go boldly forward, undetered by threats, and unawed by frowns, in a crusade against the destroyer of our race. And if we faithfully perform our allotted task the crown of victory will be our reward; for God will surely defend the Right!

The address was distinctly heard and highly applauded throughout.

The resolution under discussion was again taken up.

Mr. Bloss said that Mr. Gale was obliged to make some comparison, because they were greatly out-numbered by yards in the length of petitions and remonstrances. Furthermore some of the remonstrances contained many fictitious names. In one from Buffalo, containing about as many names as there were voters in that city, some of the well-known citizens were unable to find more than six or eight that they had ever seen before. Mr Gale was pressed to make some defence, and made use of the objectionable language. It was a sort of justification, and what he said had no sort of effect.

The resolution was adopted.

The sixth and seventh resolutions passed unanimously.

Some lady in the audience remarked that

she considered the lady who presented a glass of wine to a gentleman, socially, to be as guilty as a rum-seller.

This gave rise to some further discussion —no one opposing the sentiment.

Upon the eighth Resolution MARY C. VAUGHAN of Oswego, addressed the meeting. She spoke of the necessity that the offering of labor, as well as sympathy, should be laid upon the altar of the Temperance Reform; that in taking Christ as our exemplar, we should, like him, give not only *tears for suffering*, but the *exertions of a life*, and if necessary *life itself*, to remove its sustaining causes. She spoke of the various ways in which woman helps to sustain and perpetuate low appetites, and asked if it were not possible that she might exercise as powerful an influence in an opposite direction. She asserted that in homes where the father would in the exercise of his authority bring alcoholic poisons and offer them to his guests, and at his table, it was necessary that the mother should, as far as possible, preserve with zealous care her children, from an inheritance of wrong principles; in order that the future mothers and fathers and legislators of the race should exert a better influence in regard to temperance and all good causes. It was also woman's duty to show a decided disapprobation, whenever by masculine authority, the poison was introduced into her household; and more especially after she had used all means in her power to prevent its introduction. Thus much for home exertion. All would agree that it was woman's duty to visit the sick and poor and suffering with sympathy and kindly aid. Scripture and the promptings of our better feelings sustained the position. It was not unwomanly to do this; then it could not be unwomanly to search out, and with energetic action, strive to eradicate the great sustaining causes of suffering and poverty and crime. Of these the speaker regarded intemperance as the greatest, and we might spend all our lives in ministering to the suffering it causes, and yet without some more radical action leave the same work as an inheritance to our descendants.

Man's finely-rounded periods, in which he with flattering encomiums calls for the aid of woman in reforms, had done much to rouse her to action, though judging from demonstrations, the result had been unexpected; as the very men who so eloquently claimed her assistance had often been first to oppose any attempts of hers to yield it. Yet they could not stay the mighty moral force they had awakened; could not quench the flame their words had fanned to brightness.—Woman once convinced of her duty would act, and with such power and ability as to lead to good and great results. Another motive which led her to action was her strong, deep sympathy. This had led her to exert the superficial and fragmentary action in which she had hitherto engaged. She had always soothed and comforted; but her irresponsible training, and the cry of incapacity, had prevented her from searching into either the hidden or obvious causes of the sufferings to which she had ministered.

The speaker recommended an united organization of both sexes as the best means of carrying out the Temperance movement; but only if man would kindly receive her attempts at co-operation. Otherwise they should enter into separate organizations and try to carry out their part of the work alone; though co-operation was better as leading the sexes to better knowledge of the influence of each. And though even then, woman might be denied the right of the elective franchise, her influence would greatly sway its results. The speaker said she was no politician, had no desire to pollute her soul by entering into the struggles of party where bribery and corruption and partizan strength, not right, make might; but felt that no better boon could be granted her, than to aid in some way the approach of the day when the needs and wishes of one half the race should sway to justice and right the voters and legislators of the land. She spoke of local efforts as powerful in the temperance movement. Urged upon women an endeavor to create around their homes such a public sentiment as should awe the abettors of the hellish traffic in ardent spirits, while by gentle persuasion and firm though consistent presentation of truth, they should lead them to love right for its own sake. She asked the aid of all in the work, asked them to consider carefully the duty, decide rightly, and act fearlessly.

As the time for adjournment had arrived, the remaining resolutions were laid over for the evening session.

The meeting then adjourned.

EVENING SESSION.

The meeting was called to order by the President.

S. B. Anthony read letters from Frances D. Gage, of Ohio, A. Holley, Esq., editor of the Wyoming Mirror, and Mrs. C. I. H. Nichols, of Vermont.

McCONNELLSVILLE, O., April 5, 1852.

MY DEAR MISS ANTHONY: Yours of March 22d, asking of me words of counsel and encouragement for the friends of temperance, who are to meet at Rochester on the 20th inst., is before me.

Need I tell you how earnestly my heart responds to that request, and with what joy I hail every demonstration, on the part of woman that evidences an awakening energy in her mind, to the great duties and responsibilities of her being!

If we examine the statistics of crime in the United States, we shall find that a very large proportion of the criminals of our land are the victims of intemperance.

The records of poverty, shame, and degradation furnish the same evidence against the traffic and use of ardent spirits. Examine those same statistics, and another great truth stares us in the face—that *nine-tenths* of all the manufacturers of ardent spirits, of all the drinkers of ardent spirits, and of all the criminals made by ardent spirits, are *men*. But we find too, in our search, a fact equally interesting to us, that the greatest sufferers from all this crime, and shame, and wrong, are *women*.

Is it not meet, then, that women should lay aside the dependent inactivity which has hitherto he'd them powerless, and give their strength to the cause of reform which is now agitating the minds of the people?

What *is* woman? The answer is returned to me *in tones that shake my very soul*. SHE IS THE MOTHER OF MANKIND! THE LIVING PROVIDENCE, UNDER GOD, WHO GIVES TO EVERY HUMAN BEING ITS MENTAL, MORAL, AND PHYSICAL ORGANISM—WHO STAMPS UPON EVERY HUMAN HEART HER SEAL FOR GOOD OR FOR EVIL!

Who then, but she, should cry aloud, and spare not, when the children she has borne—forgetting their allegiance to her and their duty to themselves, have assumed the power to rule over her, shutting her out from their counsels, and surrounding her, without her own consent, with circumstances which lead to misery and death; and in their pride and strength, trampling upon justice, love and mercy, withering her heart by violence and oppression, and yet compelling her, in her dependance as a wife, to perpetuate in her offspring, their own depraved appetites and disorganized faculties!

It will not be denied that woman in all past ages, has been made, by both law and custom, the inferior of her own children. Man has assumed to himself the power of being "lord of creation;" yet what has he done for his kind?—Look at the present state of society and receive your answer! He has filled the world with madness, with oppression and wrong; he has allowed snares to be laid at every turn, to entangle the feet of our children, and lead them away into vice and crime. He has legalized the causes which fill the jails, the penitentiaries, the houses of correction, the poor houses and asylums with the blood of our hearts, even our children, and our children's children. There is not a drunkard in the land, not a criminal that has been made by strong drink, but is the child of a woman. Yet not one woman's vote has ever been given to legalize the sale of ardent spirits, that have maddened the brain of her child. No woman's vote ever sanctioned the rumseller's bar, at which her husband has bartered away his manhood, and made himself more vile than the brutes that perish.

Shall I be answered that woman's *home* influence must keep her children and her husband in the paths of virtue and honor! What! disfranchised woman—made by her law maker an appendage to himself, her intellect shackled, her labor underrated, her physical power dwarfed and enfeebled by custom—is she expected to do this mighty thing? I hear again an answer—"woman is responsible for the moral atmosphere that surrounds her." Is this indeed so? Men have taken from her every power to protect herself—even the dignity and respect which the right of suffrage confers upon the lowest man in community, and which makes his opinion worth its price among men, is denied her. Men are in the daily habit of indulging in immoralities and vices, while they enjoin it upon woman—'poor, frail, weak woman,' as they call us—to destroy the influence they have created. They place the temptation before the child, then sternly demand of its suffering mother her vigilance and care to control the appetite, which he has, it may be, inherited from his fathers', back from the third and fourth generation. Perchance even through her own breast, he has sucked the poison that is corrupting all the streams of his young life. She may have grappled with the tempter, and come off conqueror; but can she hold him, the drunkard's child—the drunkard's grandchild, with the two-fold curse upon his brow, while men place this direful temptation ever within his reach, glaring out upon him in beautiful enticement, at every corner of the street, and at every turn of his daily and nightly walks, and add their influence and example to draw him away from the counsels of a mother's love, and the endearments of home? Then, when under the influence of men he outrages society, and in his maniac madness violates the law of the land, and becomes a felon, wasting away his days in the gloomy prison, or expiating his crimes upon the gallows, they forget what they have done, and turning to the poor, crushed and bleeding heart which they have pierced with a thousand sorrows, cry out, "You, Oh! mother of that guilty man, have not done your duty, and society holds you responsible for all his suffering, and for all his crimes. Oh God! is this not adding insult to injury? How can the weak control the strong? How can the servant, bound hand and foot by the master, do the bidding of the tyrant?

But all men are not weak—all men are not oppressive—all men are not unjust. There is a strong force ever in the field of battle, struggling for truth and right with earnest heart and firm resolve. Let us arouse, Oh my sisters, and add our strength to theirs. The time is coming, aye, now is, when we must shake off our dependence and inactivity, and live more true to ourselves; when we must refuse to live the wives of drunkards, perpetuating, as mothers, their vices and crimes, to pollute society.

Let us unite with the good and true among men, that our efforts may overcome the legions who have hitherto conquered on the side of wrong, and raise high the standard of love and humanity, where falsehood and hate have ruled rampant. Let every woman, everywhere, speak out her bold, free thought on the subject of temperance; and while we plead with our rulers to deliver our husbands, fathers, sons and brothers from the temptations to sin, let us demand with earnestness the right hereafter to protect ourselves; that we may redeem ourselves from the unjust law

that now taxes every woman, without her own consent, according to her property, or ability to labor, to pay her proportion for the support of vice and crime—that hereafter when such great moral questions are under public discussion, and we, as one half of the people, send up our petitions to our law makers for a redress of wrongs, or an abatement of evils, our voice of pleading shall not be spurned by the heartless sneer. 'they are only women, and the voice of a woman cannot affect us at the polls, or disturb the course of our political parties. What care we for her progress or her wrongs.' Thus have we too often been answered, and shall be again, if we do not prove worthy of the chaplet of freedom, by winning it for ourselves. Let us then unite heart and hand in this great temperance reform; laying aside all local animosities, all sectional prejudices and sectarian jealousies—and as it were with one voice, and one spirit, take hold of the work before us, resolved, if we fail to-day, to rise with renewed energy to-morrow, and "NEVER GIVE UP," be our motto, till without bloodshed, without hate, or uncharitableness, we gain the victory over those who cater to the most uncontrollable and destructive passion that has ever cursed humanity—the passion for strong drink—and then, and not till then, will we fold our arms and take our rest, amid the hallelujahs of the redeemed.

Yours, in the cause of humanity,
FRANCES D. GAGE.

S. B. ANTHONY, Char'n of Com.

WARSAW, April 17, 1852.

MISS ANTHONY: On the receipt of your invitation to attend the Temperance Convention at Rochester, the 20th inst., I supposed it would be possible for me to be there. But as the time approaches, I find that other engagements will probably prevent my attending. I regret this, as I shall be deprived the pleasure of witnessing the efforts that will then be put forth to redeem the State from the curse of intemperance, and woman from the odium of indifference where all that is most valuable to her in life is at stake. I rejoice that the women of the State of New-York are arousing to a sense of their rights and duties, and that they are holding Conventions to deliberate upon the best means of asserting those rights and performing those duties.

Woman has slept over this matter too long.—The crushing weight of intemperance falls mostly on her. With mysterious patience she endures it. Poverty, abuse, wretchedness and death lay their bony fingers upon her and her children, and she meekly suffers all with scarcely a murmur of complaint. Why? Because a wrong custom has said it is for *man* to carry forward reforms, and for *woman* to silently bear the evils of man's misconduct. Thus she suffers, erroneously thinking it duty. And thus will she sooner endure the wretchedness brought upon her by man's intemperance, than the ridicule of man for stepping out of what he is pleased to call *her sphere*. Her sphere! As if God had made half the human race for a sphere of lordly drunkenness, and the other half for one of meek submission and suffering! The world has already learned that woman has other virtues than meekness, patience, humility and endurance. She possesses *courage* above all fear, and a *will* that knows no obstacles; and when these are called forth by some great emergency, false modesty is trampled in the dust, and *spheres* are scattered to the winds. Such an emergency has intemperance brought upon her; and I look with confidence to the exercise of these latent virtues for her relief.

Woman has it in her power to rid the world almost entirely of intemperance within a very short time. She has at her control a law more powerful than that of Maine, under which the vices of man writhe and die. It needs only her indignant look, and stern rebuke to drive intemperance from society. But as long as she continues to give her smiles to the intemperate, her love to the wine bibber, and her confidence and company to those who traffic in her ruin, so long will man go on unrestrained. This, it is to be feared, is not sufficiently understood, or if understood, not properly acted upon by the women of the State. It seems to be next to the Almighty law of humanity; and how can woman wrongfully exercise that power with which the Creator has endowed her? Who shall call her innocent if her charms but pander to the viciousness of man? And yet, thousands who claim to be pure minded, will meet the rumseller in the parlor, the saloon, the social gathering, or the church, with their most gracious smiles and tokens of confidence. What cares the rumseller for the frowns of man, if he can have the smiles of woman? Here, in my opinion, is the great reformation that is needed among the women of the State. Let them dwell upon it in their conventions, and urge it in private conversation, till every one sees clearly its bearing and force; and then, if any one persists in looking with favor upon the drunkard or the drunkard maker, she should be looked upon with strong suspicion by the rest of her sex.

I thank you for the invitation, and hope such measures will be devised and put in the way of execution at this convention, as shall thoroughly arouse the women of the State to a sense of their responsibilities and duties in regard to intemperance. Respectfully, A. HOLLEY.

SUSAN B. ANTHONY, Ch'n Com:

BRATTLEBORO, April, 13, 1852.

SISTERS AND FRIENDS OF TEMPERANCE:

In resorting to the pen, as a medium of communication with your Convention, I feel, most sensibly, its inferiority to a vis-a-vis talk—it tells so little, and that so meagerly!

But remembering that a single just thought, or vital truth, communicated to intelligent minds and willing hearts, is an investment sure of increase, I will bless God for the *pen*, and ask of Him to make it a tongue for humanity.

The limits of a written communication will forbid me to say much, and I would address myself to a single point broached in your Albany Convention, and a point that seems to me of the first importance; because a mistake in morals, a wrong perpetrated in the home relations, is the greatest of all wrongs to humanity. And marred, indeed, would be your triumph, if in preventing the repeal of one unjust statute, you sanction the enactment of another. So true it is that one injustice becomes the source of another, I fear to contemplate the enactment of a trifling encroachment even, upon inalienable rights, or divinely sanctioned pursuits.

In addressing myself to the position that "*drunkenness* be made a good and sufficient cause for *divorce*," I am secured from any fear that you will regard me as warring with abstractions, since such a bill has found its way into your Legislature, proving that the popular sympathy for suffering women and children, is already concentrating on divorce, as *the* remedy.

I have hesitated about addressing you on this subject, lest I might render myself obnoxious to the charge of diverting the objects of your meeting, to an occasion for the discussion of forbidden topics. But an irresistible conviction, that, since the subject is already launched upon your reform, it is important that a just view of its bearings should be presented, impels me to throw myself upon your sympathy, trusting in the divine power of truth to commend both my motives and my positions to your judgments and your hearts.

And first let me say, I would not be understood as opposed to emancipating the wretched victims of irremediable abuse. And if there be a benevolence, under the warm heaven of Almighty Love, it is the protecting of helplessness and innocence from the sufferings that result, inevitably, from the rum traffic. But while I fully agree with Mrs. Stanton, that no pure-hearted and understanding woman can innocently become the mother of a drunkard's offspring—while I rely upon the general diffusion of physiological truths to create a sentiment abhorrent to the idea of raising a posterity, the breath of whose life shall be derived from the animalized and morally tainted vitality of the drunkard—I differ with her in the remedy proposed.

If drunkenness were irremediable, and beyond the reach of legislation, then would I accept her remedy, as the final resort. But regarding divorce as, at best, only affording a choice of evils, and drunkenness as equally within the power of legislation, I propose that drunkenness be legislated out of existence; and thus the necessity for divorce, which it creates, be avoided.

Let a thoroughly prohibitive law destroy the traffic, and the drunkard will be found "clothed" again and "in his right mind." It will come to this glorious consummation at last; and though years may intervene, it becomes us to act with reference to the discerned future, and beware that transient evils do not betray us into planting life-long regrets. Allow me to illustrate my idea by narrating incidents of a case in point, and which is inwoven with the recollections and tenderest sympathies of my whole life.

The young and lovely mother of five little ones procured a divorce from her husband, whose incompetency and unkindness was the result, solely, of intemperance, and that intemperance the consequence of his strong social bias and inability to resist the temptations of a period, when every man put the bottle to his neighbor's mouth as proof of his generosity, his friendship and his good breeding. His father, on whom the family were dependent for support, urged it upon the wife, as a duty to her children, and due to her own self-respect, to procure a divorce, when, at last, the miserable husband had been sent to prison for a forgery, involving a small sum, and which he had thought to meet before the note came to maturity—undetected.

She submitted, and before the period of his imprisonment expired, married again, by the advice and persuasion of her kind father-in-law, to a wealthy and excellent man, who offered a father's care and home to her children, in proof of his affection for herself. But the heart never yielded its first love; and when more than twenty years had passed, she confessed to a friend, "that should he reform at the eleventh hour, she must be the most wretched of women." *He did reform!* and for many years has exhibited those cheerful graces of the christian, which, added to his naturally amiable disposition and unselfish deportment, make his three score and tenth year seem rather the morning, than the evening of a life, stretching far away into the glories of eternity.

And now, tell me, friends, if the picture of that youthful affection, strengthened and intensified, in the hearts of both, by long years of unavailing regret, does not waken in you a conviction of some better way for protecting helpless women and children from the evils of drunkenness? Oh, say, can you calmly contemplate the hundreds and thousands of hearts which would throb with repressed anguish, when the wretchedness which drove them to divorce, shall have vanished with the doomed traffic, and reformed men, by the strong arm of law, reclaim their children from the weeping Rachels of the land?

But think not, friends, that I am unmindful of the misery of years, or months even, when I plead that divorce shall not be made the *necessity* of hunted and betrayed affections, the factitious barrier against abuse and starvation. I present to your consideration a remedy equally effective, and far more grateful to the delicate sensibilities, and hopeful affection of the woman and the wife—a remedy which possesses the merit of a preventive power, and the collateral security of a reclaiming influence.

The advantage proposed to be secured to the wife of the drunkard, by divorce, is the release from his control of her property and person.—Secure to the innocent and suffering wife, the guardianship of her children, and the control of

her own earnings—in short, make her a *free*, instead of a *bond*-woman—and you secure to the family of the drunkard all the alleviation in the power of legislation, and without compelling the wife, from pecuniary necessity, or self-immolating regard for her children, to sever her conjugal relation, and quench the hope of a future of rational companionship.

The pauperism and extreme degradation of the drunkard's family is mainly chargeable to the laws which wreck the energies by merging the means of the wife and mother in the will of the irresponsible husband and father.

With these views—gathered from facts and heart-broken confidences open to few—I appeal to you in the name of the most sacred affections—I protest, in behalf of humanity, against compelling the unfortunate of my dependent sex to choose between their present bondage of means, and divorce.

To the christian, who shrinks from divorce, as separating what God hath joined, I appeal to carry out the principle, preserving every where what God hath joined. Hath he not joined mother and child in body and spirit? Sever them not. Hath he not joined, in each human being, necessities and ability to supply them?—But alas, by man's carpentry, the ability of woman to supply her wants, is pressed into the service of man's carnal and wicked appetites, to supply him with liquid fire, while herself and babes become miserable paupers in body and in mind!

I leave the subject here, praying that God may bless your deliberations, and guide you into all truth. Yours, for the oppressed, ever,

C. I. H. Nichols.

One of the Vice Presidents having taken the Chair, Mrs. E. C. Stanton was introduced. After the applause which greeted her had subsided, she delivered the following address in her usual able and impressive manner:

MRS. STANTON'S ADDRESS.

Temperance has been a prominent, agitating question in this country, for now upwards of twenty years. We have had societies, open and secret, for the advancement of this cause, all over the land. We have had apostles, learned and unlearned,—we have had the subject presented in every variety of phrase,—in its religious, political and social bearings; and now methinks I hear you say, "is not this theme yet exhausted? wherefore repeat the thrice told tale? You can have no new truth to declare unto us. Has not the light shed upon this subject already brought in a verdict from all mankind against the continuance of this evil? You might as well come to us in 1852 to prove the uniform action of the law of gravitation, as the fact that intemperance is an evil. No one denies it, we all know it, we see it, we feel it."—Why then does it exist? Have the apostles of temperance done all they could, and does the hydra-headed monster still live and breathe?—Does not the fact of his existence rather prove that the right cord in the hearts of the faithful has not yet been touched? the weak points in the monster evil not yet assailed? No, my friends, the verdict brought in by all mankind in their practical life is this, that man for the temporary enjoyment of mere animal pleasures will, in his ignorance, recklessly and unhesitatingly sacrifice all the peculiar benefits and honors that are his inheritance, his birthright, as an intelligent, immortal being. The lower animals eat, drink and are satisfied; but not so with man. The divine, immortal spark in him, gives pleasure in excitement, a longing for intense enjoyment.

There is a world of fullness and refined happiness open to the highly cultivated, that the undeveloped mind knows not. Would you save your son from drowning, teach him to swim. Would you save your daughter from the degradation of the gossip, give her higher subjects of thought. Would you save man from subjugation to his mere animal nature, teach him the happiness of a more spiritual existence. As far as I know the nature of the deliberations, expositions and appeals of the past in this cause, they have dwelt chiefly on the peculiar manifestations of this one branch of evil—its immediate, tangible causes, and its temporary remedies. I propose to go far deeper—to the invisible, secret causes of the present degradation of our race, and to the true and only remedy. We have already doctors enough to anoint and oil the surface; we need a new class of reformers, to go rather into the true causes of the evils of society, that to the discovery of remedies for them in their malignant state.

The temperance movement, in its present posture, reminds me of an old house, situatad on low ground, built by piece meals, of slight foundation, and unsteady work throughout. The water comes in the cellar, the snow and rain beat in the garret; the chimney smokes, and the cold winds pierce through every chink and crevice. The vigilant inmates fly from point to point, to guard, watch, and promptly remedy the damage done. But the work of to-day is the work of to-morrow. The house grows worse and worse: the inmates are discouraged. A wise friend seeing this waste of labor, says to them, "you have money, strength and energy, pray do not exhaust them on this old house, but buy a new lot of good soil, on high ground, and there build a new house—firm, strong, substantial—a massive structure of architectural beauty, that shall calmly bid defiance to the raging elements without, and the wear and tare of life within." Just so with you, my friends; you have resorted to a great variety of expedients to save your land from the threatened destruction by intoxicating drinks. You have tried moral suasion, you have raised up the poor drunkard, placed him on his own feet, and there supported him until he had strength to stand alone. You have made strong appeals to the religious element in the distiller and rumseller. You have poured out to them oceans of eloquence, prayers and tears. You have calmly reasoned the matter with our law givers, and clearly demonstrated to them the loss incurred by this traffic to state, family and individual—but to what purpose? In your impatience you have tried harsher means,—you have rebuked the drunkard, denounced the rumseller, anathematized the distiller, and demanded the strong arm of the law to coercion and restraint. but to what purpose? We have found that moral suasion will not do. We may hammer away at the rumseller, beastly drunkard, genteel tippler, and unprincipled law-giver, but words without action are of no avail. More than twenty years have looked down upon untold labors in this cause, and I ask you, are there fewer distilleries sending up their smoke to insult High Heaven, and round about their stench, to disgust all earth, than there were twenty years ago? Has the army of drunkards decreased one man? True you have here and there raised a poor drunkard out of the gutter; but some apostle of temperance has fallen into it. That companion in arms who but yesterday worked side by side with you, where is he now? Yes, have not the very apostles themselves, again and again, come down from the high position of total abstinence and sipped in the ruby wine at the tables of the great in our own republican homes? I know reformers, yea and priests too, men of intellect and brilliant talents, who have passed with us for moral heroes, for holy martyrs, who now lie drunk daily on the plains of California. Neither can we put this evil down by law, until the people are ready to put it down without law. Laws in advance of the people are of no avail; they will surely transgress them, and thus conceive contempt for all law. Nevertheless, if I had a vote I should give it for the Maine Law, and pray God to send us a Neal Dow to carry it out; and for the same reason, that I would have the raving madman and skillful robber put in custody, it would afford us temporary relief from their violence and injustice; but the causes that produced them, would soon produce more just like them, and we should have the work to repeat.

Man in his undeveloped state is an animal.—He will have excitement, and seek it in animal pleasures. Take away his rum and you find him a gamester, a gourmand, or a licentiate; and who can choose between these vices, and how can we regulate such appetites by law? And if we could, where shall we find our law makers, and law enforcers, of such immaculate purity, and nobility that they may hand down, and in themselves illustrate, such a new and harmonious code of social, moral, and political law. If custom did not sanction all follies, with what surprise and amusement, we should contemplate the fact of a great army of temperance men, straining every nerve to elect a body of law givers, declaredly with special reference to the securing of a wise set of laws, on the temperance question, whilst not one in the whole body had ever identified himself with the cause, and nearly one-third of these republican sovereigns every day in their seats befogged with wine and tobacco! No wonder your petitions lie before them unheeded, your mighty arguments remain unanswered! I cannot understand that profound policy that places rumsellers and wine bibbers in our Senate Chambers, and then urges them to pass laws against themselves and their trade.—To a simple woman there is something very mysterious in the hopes of our temperance host; but it will not do to push our good whig and democratic temperance saints on this point. It is one of those mysteries not to be touched or pryed into. I learned in childhood never to push an inquiry beyond that announcement. Our theologians when hard pressed always shelter themselves behind that veil, and why not our politicians and philanthropists? But stop, I am on the very verge of forbidden territory. Shades of Horace Mann! forgive! I disclaim all desire or intention to meddle with *vulgar* politics. I have no sympathy with their motives of action, or objects of pursuit. I could never appreciate the magnitude of their party questions, or the ground of their mighty differences. Yet will I gladly vote, just as soon as the chivalry of the nineteenth century shall secure to woman the exercise of her sacred right to the elective franchise. I have no desire or intention to sit in council with vulgar, rum drinking, wine bibbing, tobacco chewing men, with thick lipped voluptuaries, gourmands and licentiates, who disgrace our national councils with their grossness and profanity, their savage rudeness, and uncurbed ferocity; who, instead of sound reason and strong argument, resort to fist-cuffing, dirking, and duelling, to settle nice questions of honor and statesmanship. No, until a new type of man be placed at the helm of the ship of state, rest assured we women shall decline all nominations for office. It needs not even the dictum of Horace Mann to keep us from all such surroundings.

I know but one living man whose political creed I can fathom, and trace the least connection between it and his vote. That man is Gerrit Smith. He, you know, entertains the crude notion that if you wish a righteous government you must have righteous laws, and righteous rulers to enforce them; and if you wish righteous rulers, you must put righteous men in office. Yes, he is guilty of the fallacy of going to the Bible for his politics, to Jesus Christ for his moral, social, and political creed; and in so doing, he steps right over the heads of the Popes, Cardinals, and Bishops, the Judges, Jurists, Statesmen and Orators of the old world; of the writers on law and jurisprudence, of political economy, histories, sacred and profane; of all our D. D.'s and LL. D.'s, our politicians, our philanthropists and christians; over all our laws, common and uncommon, codified and un-

codified; and not only announces the startling truth that all men are created free and equal, but declares it is our sacred duty to apply this principle to life; that it is the duty of a just government to protect the weak against the strong; to put down all worldly monopolies of capital, land, and rights; and to place all citizens, not excepting the woman and the negro, on an even pedestal with the proud white man himself. I wish all women would make themselves familiar with the thirty-nine articles of the liberty party; that when we get our rights we may use them wisely, and unitedly stand forth under that pure white banner which would blush to unfold itself in the presence of injustice, oppression, or vice.

But, say you, seeing that man asks not, yea forbids our aid in helping him in every, and any way, to solve the difficult problem of life, where, when, and how is our most available work to be begun? On what wave of the ocean of life shall we first strike our feeble oars? I answer, that inasmuch as we are still inmates of the old house, we must patch it a little, to make life endurable; but let us begin to-day to dig the foundation of the new. To man then, we assign the work to patch up the old house, which in his blindness he has built; and for the building of this new one, whose foundation shall be on a rock, whose parapets shall pierce the heavens, I rely wholly on the purity, virtue, and truth of woman: yes, the foundation of her work must woman lay with her own hands, unaided and alone, in self-denial. self-dependance, and stern virtue. And what is this work? It is the calling into being a new and nobler type of womanhood. I implore you no longer waste your energies on these fragmentary reforms. For the present, let man alone in his patch work in church and state. Let him make his laws, and abide by them. But let us use our cunning and wisdom to escape, when possible, their injustice and power. Instead of contributing our mite to build colleges where we are fobidden to enter, churches where man claims supremacy, educating young men for the ministry, sending the gospel to the heathen, begging and stitching for societies whose funds man controls, or founding academies and schools under his exclusive jurisdiction, let us confine all our efforts to the development and elevation of woman. Let us have separate purses, separate schools, and a new code of laws for our special benefit. Seeing that taxation without representation is a piece of tyranny not to be tolerated in our republican homes, in the land of the Pilgrims, we say, until woman's interests are represented in all legislative assemblies—until the constitution is so modified that we shall stand on equal ground with man—until our right to property, and our right to protect that property by vote, and our right to be tried for offenses by a jury of our own peers be granted us, we should in justice be released from taxation, and from all allegiance to a government to which our consent has never been asked or given. "No just government can be formed without the consent of the governed." *We* have never consented to wage war on helpless nations, to enslave the outraged African, or hunt to death the red man of the soil. *We* consent not to the reign and rule of king alcohol, to the building of distilleries, those engines of destruction, the licensing of rumselling, and gaming establishments; of brothels and other dens of infamy, to bring death and ruin, moral and physical, on ourselves, our sires and sons. We consent not that one tithe of what we inherit, or earn by our own labor, shall go to support such abominations. If we have property, let us place it, if such a place can be found, where it cannot be taxed. If mind, let us use it, as far as possible, for our own sex, until the equilibrium be restored; until a moral revolution shall create a new demand for moral power, for spiritual influences; until man by a superior civilization and a purer christianity shall, in love and friendship, behold woman his equal, his co-worker, well able to sustain her part in the drama of life. Then, and not till then, can man and woman work together harmoniously; then, and not till then, shall the first stroke be given towards a true and lasting reform.

Through woman shall man yet be redeemed. Great truths cast their shadows before them, and are seen long ere they are fully understood. It has ever been on the mind of nations, shown in their religion and histories—proclaimed alike in the mythology of the Greeks, and the Bible of the Christians, that by womans' weakness and folly, man is what he is. By the light of science in our day we see how this is so; and by the light of science we also see how the salvation of man—the full development of the race, as moral and intellectual beings, the perfect subjugation of the animal, that now wastes and deforms God's perfect image, is all bound up in the freedom of woman. Oh! woman, who shall bound thy sphere? Who shall limit thy responsibility? The eye of man cannot take cognizance of its extent—it has no horizon—it is boundless, interminable, undefined. Man, be he ever so noble and gifted, can hand down no perfect impress of himself in his varied and progressive states—at best but a bold, strong outline. But woman, by an immutable law of her being, is forever stamping new forms of immortality with every changing shadow of thought and feeling that marks her own existence.—Hence, if it is needful that one half our race must forever hold a subordinate position, subject to the will and dictation of another, thinking no great thoughts, and feeling no true liberty, always confined to the narrow treadmill round of domestic life, wholly occupied with trifling matters and ministering to the animal necessities, and lusts of the flesh alone, that part belongs not to woman. Her God given prerogative is to be free, noble and true, knowing no higher law on this footstool, than that written by the finger of God on the tablets of her own divine nature.—God's only vicegerent on the earth for the preservation of the divine spark in man.

The day has fully come when brute force must cease to rule, and pure spirit must seize the sceptre. Here is the starting point. I could show you clearly in what way all the innumerable branches of reform in our day center in the one technically called "Woman's Rights."—There is not one evil but can be traced to the degradation of woman. I have time to speak of but one or two, more particularly connected with woman. Let me briefly point out to you how we shall supersede the necessity of moral reform societies, houses of refuge, and homes of industry for women—hapless victims of a false social state, who would fain escape the world's cold charity and unpitying frown. Who are these women? Whence come they, and what causes have produced this moral depravity, this physical pollution? Many of them are well educated, from the higher walks of life, brought up tenderly, carefully, though enervated in the lap of luxury, and taught dependance as a womanly virtue. Hence, when the hour of trial comes, when stripped of all earthly props, friendless, penniless, and alone—supported but by the flimsy virtue of restraint, not that that is the natural product of an healthy development—hating labor, loving ease, luxury and dress—do you wonder they purchase what is to them the whole of existence, by granting a series of unsanctified favors to any patron who will pledge them a bountiful and liberal support? I wonder not. I wonder rather that any woman, educated as we all are, to hate work, care and responsibility, to shape all our thoughts and acts to please and gratify man, should be able ever, to summon up sufficient energy to triumph over all these adverse influences, and carve out for herself a high and holy destiny. Ponder well, fathers and mothers, your duty to your daughters growing up around you. You may be wealthy, famous, and blest with many friends, yet that lovely daughter of yours may, in a few short years, stand alone upon the earth, thrown on her own resources to feed her body, and to save her soul. Are you now laying the foundation in her, by a healthy development of all her powers of body and mind, for that lofty self-dependance, which shall enable her to be true to herself, through every pressure of circumstances, however new or untried, or difficult to surmount or endure? What madness to train up your daughters to lives of inaction and dependance, when you know not what hour they may be thrown wholly on themselves for support and defence. If you could guarantee to every woman, for the whole of her natural life, the love of a great heart, the protection of a manly arm, the resource of an exhaustless purse, then might we in peace loll on in our luxurious homes, calmly contemplate the moon and stars, instead of anxiously watching the changing scenes of life, dream of fairy lands, scenes of enchantment, golden streets and cloudless skies, instead of dark realities, grim want, bloated vice, crushed innocence and outraged humanity,—talk of tournaments, knight errantry, woman's beauty, and man's chivalry, and all the romance of an imaginary existence, instead of the fact of woman's individuality, her true position on the footstool—that of self-supporter, self-protector, and self-defender, compelled to stand or fall, to live or die, alone.

Yes, teach woman self-dependance, and you end the vice of prostitution. She is driven to this commerce in nine cases out of ten from her necessities. Thank God, the true woman in her organization is too refined and spiritual, to be the victim of an overpowering passion. With her, the holy love of one alone, sanctifies the act of a visible union. Teach woman self-dependance, and you end the wholesale degradation of the sacred institution of marriage. We should then have no more of these ill-assorted matches, no marrying for a home, a support, a position, a head, a protector, a defender, &c., marrying to escape the horrors of a single life of inactivity and vacuity, the odious cognomen of *old maid*. Alas! how many a woman has wrecked her frail bark on this deceitful rock. Could not fame, distinction, the love of science, of literature, a highly cultivated taste in the arts, the editor's or professor's chair, authorship or philanthropy as fully satisfy the soul of woman, as does the inferior position she now looks to as the summun bonum of all happiness? as the submissive wife weary, exhausted, care-worn mother, the patient drudge, the pattern housekeeper, whose head, heart and hands are forever full of the necessities and comforts of the animal? Marriage is not necessary for all, and only right where two souls are knit together in a pure and holy love. In my mind the very pivot of all reforms turns on the true view of the marriage relation. To a true and heaven appointed marriage several things are necessary. 1st. A perfect physical condition.—How strange it is that man in the discovery of great principles, so readily applys them to improvements in the arts and sciences, to all nature about him, animate and inanimate, but never to himself. Let him apply the same physiological laws to his own species, that he does in seeking the improvement of the inferior animals, and the result would be as striking in the one case as the other. No one should ever transmit the spark of immortality, except through a healthy channel in its highest condition. And this responsibility I throw on woman; for God has given her more self-control than man, and spirit must govern matter. By the aid of the sciences, and her own best and holiest instincts, let the well-developed, noble minded woman in her selection of a partner for life, marry no man for his fortune, his great connexions, or high sounding name. No matter what his surroundings may be—if his animal nature predominates over his moral and intellectual—if he finds his chief pleasures in eating, drinking, smoking, chewing tobacco, idly lounging about discussing theology and politics—for you will find plenty of these educated animals in high places—let him not be the father of thy children.

Each succeeding generation should be an improvement on the past, but this can only be done by cultivating and imparting a highly intellectual and spiritual organization. And wherefore do generation after generation come and go, if progress be not the object of the race, if perfection be not the goal proposed?—What avails it, that you and I are here, to suffer and struggle for a brief span, and then to be no more, if we bring not with us a clearer perception of truth, a higher aspiration for the good, a stronger love for the right, than those who went before? If you have

lived your appointed time, have you necessarily done your appointed work? The Greek word for man is *anthropos*, looking upward. What a beautiful distinction between man and all other animals, whose vision is confined to the earth. But alas! how few merit the distinction. The mass might as well have been placed upon four legs as two, as they seem fully satisfied with groveling on the earth, and feel no longing to look upward, to rise upward, to be as the gods, having all knowledge. Let woman aim at full development in mind and body, ever looking upward.—Let her marry wisely, and she will have no gross sons to make her heart heavy, no silly daughters to make her blush with shame. It is easier far, on scientific principles, to create a new generation of moral heroes, than to bring harmony and purity out of the grown up elements of discord and filth that now surrounds us. We must no longer leave human development to chance. We must direct and subdue our gross appetites, that the moral and intellectual natures may control.

'But what,' say you, 'shall *we* do, who are already bound; we, who find ourselves the wretched wives of the beastly drunkard, the gross unfeeling glutton, or the licentious voluptuary?' If you are noble and virtuous, your own holy instincts will teach you what to do. If you are not, one place of degradation is as good for you as another; but remember, there is no merit in your case, for living all your days in such gross companionship, and great sin, if you are the medium of transmitting such gross natures, and thus entailing these curses indefinitely upon the race. Would that woman could realize the solemn responsibility that rests upon her, in consenting to bring an immortal being into this sin-sick world. She feels not what a momentous act it is, she knows not her God-given prerogative, to decide for herself when she will assume so fearful a responsibility. If any wife feels it a religious duty to live with a moral monster—if she has love enough to triumph over his debasing vices and filthly immoralities—if she can forgive neglect, injustice, and cruelty—forget what the man is, and love him for what he has been, why let her live with him as a *friend*, watch over and pray for him as a mother would for an erring son, soothe him in his wretchedness, comfort and support him, as best she may—but for woman's sake, for humanity's sake, be not his *wife*—bring no children to that blighted, dreary, desolate hearth.

The statistics from all public places of punishment and protection, are sufficiently startling to rouse the State against the aggressions of intemperance; but those from the asylum for idiots, call loudly on woman to ponder well her supine endurance of sufferings the All-wise never meant she should bear. What agony to woman's heart—what hopeless, hopeless misery, to have a laughing idiot look her in the face, and call her by the blessed name of mother! But this, woman, is your own work! God give you strength to bear it as best you may; but may he give your more happy sisters sufficient virtue and wisdom, to escape the guilt of bringing on themselves such unspeakable wretchedness. You cannot have noble, pure, high souled children, unless the parents are so; and it is a mockery to High Heaven, for woman to cant, and pray, that God will lead her children in the way of righteousness, when she knows that their essential elements are filth, and unrighteousness. God works no special miracles for drunkard's children; they must abide, like the rest of their race, by his immutable laws.

There can be among pure-minded and wise people, but one opinion on this point of woman's duty, as woman, wife, and mother. Some express the most pious horror at the idea of separating man and wife. Let me ask any kind father in this house a simple question. Suppose you had a young, pure, beautiful daughter, who had heedlessly united her destiny with some fine looking man, given to low pleasures, and gross associations. After marriage his animal nature runs to excess, in every way. You see your loved one bearing the heavy burthen of life, day after day uncheered and alone, sad, dispirited and careworn, the mother of children, she, and her little ones alike helpless, abused, outraged, hungry, cold and in rags. All self-respect and hope in the heart, dead and gone—for the drunkard's wife and children always feel degraded—would you bid her, in the name of the God of love, to cling to that moral monster—that vulgar, gross inbruted nature? Would you bid her cleave to him as a wife, and bring more innocent ones to share her wretched fate? No! there is no father worthy the name of father, who would not snatch a child from a life of such degradation and peril, and urge her with all the energy of his soul to sunder such an unholy tie and fly to the paternal roof for safety, and repose; yea he would call in, if necessary, the strong arm of the law, to aid in protecting these helpless ones, against all aggressions on the part of their tormentor. You would deny him the name even, of husband and father. A far seeing philanthropy, enlightened reason, and the holiest insuncts of our nature, all cry out, shame, shame, shame, thus to desecrate the solemn sacrament of marriage!

Before woman can take a successful part in any reform, she must understand the first great principles of equality, and right. The boundary of her own rights must be clearly defined to her own mind, and most sacredly preserved from all outside aggressions. The true rights of different individuals never clash with each other: it is only when one steps beyond his own boundaries, and interferes with the rights of another, that discord and friction are the result. Let me give you two facts, illustrative of my position, of women who clearly understand their own rights as wives, and mothers, and their high responsibilities as moral beings. The one, a young and beautiful woman of wealth and rank in the metropolis of our country, gave during the festivities of a winter season, a large and splendid party. She was the daughter of a father who had ever been from the beginning, a firm staunch, teetotaller. His logic and example had convinced her reason, that temperance and virtue were inseparable. The utter ruin of many united to her by near and dear ties, had convinced her heart, that degradation and disgrace must ever follow, in the train of vice, and excess. Through suffering, she had learned to look upon alcohol, in all, and every form, with unmixed, and unmitigated horror. Her husband, though a man of high moral character, and very temperate in all things, always insisted on giving wine to his friends at dinner, and on all party occasions,—such is the tyranny of fashion over even the best of us. His wife had often been distressed and mortified on seeing wine offered to young men in her house, whom she had so often warned against touching or tasting the poisonous cup. After much suffering and thought, she decided that she had something more to do in this matter than to quietly decline taking wine herself, without giving any reasons for so doing. She earnestly besought her husband to have no wine at the proposed party; but he parried all her persuasions and arguments by enlarging on the dangers of fanaticism, the folly of making one's self odd and singular, the harmless nature of light French wines, &c., &c. "Well," said she, after a long conversation with him, but to no purpose, "this house, and all that is in it is yours; therefore, it is your right to do as you please; but it is not your right to make me play the hypocrite, that the world may think that in all things we act in harmony: I can no longer be a silent partner, in what is to me a great moral wrong. I shall no longer simply decline to take wine when offered me at my own table, but hereafter, I shall seize every opportunity that offers, to declare that I decline drinking wine because I think it a sin to take it, a sin to offer it—and that it is opposed to all my views of right, and repugnant to every feeling of my heart that it is ever found at our board, or ever offered to the young and thoughtless in the house I call my home." She saw clearly that it was her duty to antidote as far as possible, by the foolishness of preaching the great wrong done to her race by him whom she loved best on earth. Well, the party came off, and the wine went round; but the wife was true to her resolve, and many were the temperance lectures she preached that evening. In fact temperance, and woman's rights, became the topics of conversation.—Some said it was very rebellious, for a wife to condemn an act of her husband's. Some said it was cruel for a husband thus to outrage the feelings, and moral sense of his wife. Some women said they would not have had a party, if they could not have regulated affairs according to their own taste. Some men said it was an outrage to make a man uncomfortable in his own house; they thought it a wife's duty to submit to her husband's views in all things, and make the best of his decisions—that it always looked bad for husbands and wives to disagree on any point. She said, she had nothing to do with these false, narrow, conventionalisms—with the duties of husbands, and wives, as such; but she thought it the duty of every moral being, steadily and unwaveringly to live out his highest ideas of right, and freely declare the truths revealed to him—owning no allegiance to any, but the great Divine mind itself.

Shall we submit to man's decisions in moral questions, when they themselves tell us that woman has a clearer perception, a finer sense of truth than man himself? What think you of this wife's position? was it right or wrong? Let me relate one fact more, the case of a noble mother.

Last thanksgiving day, in one of those palace homes in the upper part of New-York city, a happy group assembled round a luxurious, and bountiful table, spread to celebrate that annual festival where we are wont to draw about us all our kith and kin, without regard to age or size. The lofty ceilings, walls hung with polished mirrors, and choice pictures from the sunny lands of Italy and France; the pure white marble statues filling every niche; the dazzling gas lights; the rich plate and gorgeous china; vases of flowers; dishes tastefully decorated with spicy leaves of green, all combined to produce a most pleasing and startling effect on the party, who now, two by two, enter the spacious apartment. Behold yonder mother, as she is to be the hero of the occasion, leading by her hand a lovely boy just ten years old. Look at her lofty brow, deep earnest eye, firm compressed lips, all telling of character, of high resolve, of noble purpose, of energy and decision. Why does the blood so suddenly mantle her cheek and brow? Why is that eye, that but now beamed so joyous and happy, so soon cast down, anxious and sad? The beauty of that gorgeous display to her is gone. One glance and she sees the cunning serpent, who has so often fastened his deadly fangs upon her heart-strings, disguised in those richly embellished decanters, of fine flavored, and sweet perfumed foreign wines; and she knows there are loved ones about her who will be powerless to resist such a temptation.—And so it was. Her husband, her brothers, some of them claiming to be temperance men, all men of brilliant talents, highly educated, capable of the purest intellectual enjoyments, mingled with their refined themes of thought and conversation, those dangerous intoxicating drinks, so deadly in their effects alike on mind and body.—The boy by her side seeing his father and uncles drinking freely of that rosy beverage, and hearing their eulogiums of its fine flavor and rich perfume, asked his mother if he might have some wine. "No! my son," said she, with firmness and emphasis. "Why not said the boy?" "Because," replied the mother in a slow and audible tone, "it is a sin to drink wine."—"But," said the boy, "father and uncles are drinking it." "Then," said she, "father and uncles are committing a sin against God, and against humanity." Hereupon one of the uncles turned upon his sister, and with great severity reproved her for teaching the child to disrespect his father. "It is not I," said she calmly, "that am teaching my child to disrespect his father, and his uncles; they are doing that themselves, by their indulgence in low animal pleasures. It is my prerogative to teach my child to hate vice, wherever he sees it, and the more love and respect he has for the person indulging in any sin, the more dangerous the example; therefore, if you wish the confidence and respect of the boy, make yourselves worthy of it. It is my duty to teach him great moral truth by which he is to regulate his head, and heart, and control alike his passions, and his appetites. If your conduct conflicts with the immutable principles of right and wrong, my duty is faithfully to hold up the mirror of right, even though it clearly reflects, to the vision of a child, your slightest deformities I shall ever teach my child to love virtue supremely, wherever he may see it, alike in the palace of the great, and the cottage of the poor; whether enveloped in purple and fine linen or clothed in rags; and to hate vice, not only in its most revolting forms in the midst of poverty, filth, and degradation, but in a gorgeous scene like this, where, surrounded by luxuries and refinements, by all that makes life beautiful and desirable, here, where noble men, so generously gifted by their Creator have proved themselves so false to their own high-born destiny, to him who made them in his own divine image, and to the hopes of humanity, as to show that moral principle is powerless to control the mere animal appetite."

Was that mother right? Shall we teach our children to respect principles, or persons? Much of woman's influence, yea almost all, has been swallowed up in her subserviency to man. Let

every wife and mother remember that she has duties as a moral being, as a distinct individual existence, that are paramount to all those social relations; and if she, from a love of ease, of the approbation of those around her, from perverted views of her rights and duties, or to purchase a false peace, does little by little sacrifice great principles of truth and justice, then is she recreant to the cause of humanity, and to the dignity of a true womanhood. No woman is prepared to work successfully in any reform, who holds her opinions, and feelings by tenure—the gift of poor fallible man She must be taught to reason all questions on the broad principles of abstract right. True dignity, conscious virtue, and a lofty self-dependence, are essential elements of a reformer; and to understand the true basis of all reform, we must first have a just appreciation of human—of individual rights. It is no easy matter to stand firm for the right at all times, and in all places. The age of martyrdom did not pass away with the torture, and the stake. True, we do not now crucify the bodies of those who live higher, purer, better lives than the mass. No, in the refinements of a more advanced civilization, our inflictions are invisible—secretly working on the spiritual essence of man. The men of our day are as much afraid of public sentiment, as were those of the past of the stake and the inquisition. And justly so; for mankind has not yet learned to love and honor the heroes of his own day. Man is given to hero worship, but his heroes must be so far removed from himself—away back on the page of history, that the contrast may not provoke his envy, nor make him blush for his own life, with its low aspirations, and ignoble pursuits. Every age has had its heroes, and it is fair to conclude that our age has its heroes. Who they are, is a question for the future. Truth is mighty and will prevail, and time will build lasting monuments and hang immortal wreaths thereon, to the memory of those true ones who have steadfastly fought for the right; who in the nobility of their natures have ever identified themselves with the poor, the oppressed, the crushed, the outraged of humanity, who have suffered obloquy and shame, to declare the glad tidings of liberty to those who were bound—who, regardless of storms, of fierce denunciation, abuse and ridicule, have boldly preached the everlasting principles of the universal freedom, unity and brotherhood of the race!"

The address was listened to in almost breathless silence, only broken by occasional applause.

The four remaining resolutions reported by the Committee were then taken up and passed.

The following resolutions were handed in by a member of the Convention, and passed unanimously:

Resolved, That we tender our thanks to the publishers of the several Temperance journals in our State, for their kindness in giving place in their columns to the CALL for this meeting, thereby giving us an opportunity to make public our sentiments and wishes.

Resolved, That we extend our thanks to Horace Greeley, of the Tribune, and Mr. A. Holly, of the Wyoming Mirror, for the very kind manner in which they called attention to this meeting, and for the hearty good will with which they have tendered to us their encouragement, and bid us God speed in this movement. And we farther tender our thanks to the Daily Press of this city for the liberal notice they have taken of our meeting.

The meeting then adjourned to meet again at half-past nine the following day.

SECOND DAY.

The meeting was called to order by the President, who immediately proceeded to explain her position relative to the question whether drunkenness should be made ground for divorce, and to state that the attack made upon it by Mrs. Nichols, of Vt., in a letter to this Convention, was founded upon a false impression of her views of the subject; as she, (Mrs. S.,) had not proposed divorce as a *remedy* for the evil; but only as a moral duty on the part of the wife. Several other women expressed their concurrence in the views of Mrs. Stanton, which were opposed by Mr. Fish.

The Chairman of the Business Committee reported the following resolutions:

Whereas, It is a great need of the women who desire emancipation from false sentiment, and a strengthening of their promptings to more radical, as well as public action in the temperance cause, to have some Journal which shall be a faithful exponent of their thoughts and hopes, and an inculcator of their faith in the moral power of woman; Therefore

Resolved, That this Convention heartily recommend to the women of the State of New-York THE LILY, a monthly Journal, devoted to Temperance and the cause of Woman, and published by Mrs. Amelia Bloomer, of Seneca Falls, New-York.

The motion for its adoption was discussed by Mrs. Vaughan, Stanton, Hawks, Albro, Robinson, Miss Anthony, Messrs. Fish, Douglass, and Reubens, who said he thought it quite unnecessary to endeavor to separate Temperance and Woman's Rights, as any action of women in the temperance reform, involved an assertion of greater rights than she had hitherto possessed. The resolution was finally adopted. The President then made some remarks, requesting the men in addressing us to use the good old Saxon word, *woman*; quoting the scripture account of the creation of woman, and showing how ludicrously the word *lady* would sound there.

The following resolution was then offered, and on motion adopted:

Resolved, That the Finance Committee appointed by this Convention, be instructed to pay over to Mrs. Bloomer, from the funds here received, a sufficient sum to enable her to publish a double number, and extra copies, of the next issue of her paper for general circulation, which shall contain a full report of the proceedings of the Convention.

The following resolution was then offered:

Resolved, That it is right, and highly expedient for this Convention to proceed to form a Women's State Temperance Society.

It was stated that it was also proposed to send delegates to the present New-York State Temperance Society, and that such delegates should be instructed to claim the right to speak and vote on all questions before that body. An amendment was made and accepted, that the resolution read: That it is right, but *not* expedient, to form said Society.—Mr. Johnson, of Syracuse, Mrs. Vaughan, Hawks, Clark, Post, Messrs. Barnes, Stebbins, and others, discussed the amendment, which was finally withdrawn, and the original resolution, after some further discussion, adopted.

A committee of five was appointed by the chair to draft a constitution for the Society, and nominate officers.

During the absence of the committee, remarks were made by Olivia Frasier, of Elmira, followed by J. R. Johnson, of Syracuse.

The following resolution was then read and unanimously adopted:

Resolved, That we approve the principles of the Maine Temperance Law, and earnestly recommend its passage in this State: also, that we recommend moral and political action to effect this object.

The committee on the constitution and officers then reported the following constitution, which was adopted:

CONSTITUTION.

ARTICLE 1st. This Society shall be called the Women's New-York State Temperance Society.

ART. 2d. The objects of this Society shall be to advance the cause of Total Abstinence from all that can intoxicate.

ART. 3d. The following shall be the pledge adopted by this Society:

PLEDGE.

No member shall make, buy, sell, or use as a beverage any Spirituous or Malt Liquors, Wine or Cider, but shall in all ways discountenance their use in the community.

ART. 4th. The officers of this Society shall consist of a President, Vice President, two Recording Secretaries, and one Corresponding Secretary, Treasurer, and an Executive Committee of three, of which committee the President and Secretaries shall be ex-officio members; all of which officers shall be women, and shall be elected at the annual meetings of the Society.

ART. 5th. The President shall preside at all the meetings of the Society, or in her absence, one of the Vice Presidents.

ART. 6th. The Recording Secretaries shall keep a record of all the proceedings of the Society, and of the Executive Committee.

ART. 7th. The Corresponding Secretary shall perform all the duties of correspondence pertaining to this Society.

ART. 8th. The Treasurer shall safely keep the funds of the Society, and shall only pay out monies belonging to the Society by a vote of the Executive Committee, certified by the chairman of the same.

ART. 9th. The Executive Committee shall have power to fill vacancies, and to adopt such measures as they shall think best calculated to promote the objects of the Society, and shall make a full report of their proceedings at each annual meeting.

ART. 10th. The annual meeting of the Society shall be held in the month of June, at such place as shall be fixed upon by the Executive Committee, of which they shall give due notice.

ART. 11th. This Constitution may be amended at any annual meeting of the Society, by a vote of two thirds of the members present.

ART. 12th. Any person may become a member of this society by signing the constitution, and paying fifty cents into the Treasury annually.

ART. 13th. The payment of ten dollars, at any one time, will secure life-membership.

A large number of persons then affixed their names to the Constitution, after which the following women were reported as nominated by the committee for offices for the ensuing year, and unanimously elected:

PRESIDENT—ELIZABETH C. STANTON, of Seneca Falls.

VICE PRESIDENTS—Mrs. Gerret Smith, Peterboro; Mrs. E. C. Delevan, Ballston Spa; Mrs. D. C. Alling, Rochester; Lydia F. Fowler, Mrs. J. T. Coachman, Mary S. Rich, New-York; Julia Clarke Lewis, Oswego; Olivia Frasier, Elmira; Emily Clarke, Le Roy; Mrs. A. N. Cole, Belfast; Betsey Hawks, Bethany Centre; Antoinette L. Brown, Henrietta.

RECORDING SECRETARIES—Susan B. Anthony, Rochester; Mary C. Vaughan, Oswego.

CORRESPONDING SECRETARY——Amelia Bloomer, Seneca Falls.

TREASURER—E. Elvira Marsh, Rochester.

EXECUTIVE COMMITTEE—Sarah T. Gould, Mary H. Hallowell, and Mrs. Samuel Richardson, Rochester.

This session had been prolonged till near three o'clock P M., and as there was no further business, the Convention adjourned, sine die.

THE LILY.

SENECA FALLS, N. Y., MAY, 1852.

THE CONVENTION.

We issue a double sheet this month in order that we may give a more full report than has yet appeared of the proceedings of the Woman's Temperance Convention, held in Corinthian Hall, Rochester, on the 20th ult. This report will be highly interesting to those who feel an interest in woman's emancipation from the accumulated evils of intemperance.

The Convention was in all respects a fine affair, and its action will, we doubt not, result in great good. Its sessions, of which there were four, were numerously attended, and each full of thought and interest to those who participated in them. The morning session of the first day was composed of women entirely. Between four and five hundred were present, many of whom had come from a distance to participate in the proceedings, and by their presence and counsel aid in the good work. This session was devoted to the election of officers, and to explaining the objects of the meeting.

The afternoon and evening sessions were public.—It was estimated that from ten to twelve hundred were in attendance at each of these sessions, notwithstanding the weather was very unfavorable, and there was an admission fee. We know not the capacity of the Corinthian, but as we glanced our eye over the vast sea of heads we could discover only here and there a vacant seat. A deep interest was manifested by all present, and quiet good order pervaded the meeting throughout, except in one instance where a gentleman extended his remarks to such length that an attempt was made to cough him down. On the second day we were unable to be present, but learn that the meeting was well attended, and the interest of the occasion fully kept up to the last. The Convention exceeded in interest and numbers the expectations of those engaged in it, and all have reason to be proud and thankful for its perfect success. Unaccustomed as woman has been to public speaking, and the conduct of public meetings, it could only have been a sense of duty that called her forth, and enabled her to strike this blow in a cause which is to her of incalculable importance. A good work is begun, and we have sadly misjudged our sex if the spirit now aroused again slumbers, till the hydra-headed monster is hurled from his stronghold, and woman delivered from the oppression and injustice which it has hitherto been her lot to bear.

It will be seen that a Woman's State Temperance Society was formed, composed of persons of both sexes—its OFFICERS being confined to women. This proceeding was not entered into without much and serious deliberation, and was finally adopted with few dissenting votes. In the list of officers elected for the ensuing year will be found the names of women distinguished alike for every social and private virtue, for high mental endowments, and earnest devotion to the cause. E. C. Stanton is justly placed at the head of the Society—a position she is eminently qualified to fill, and to which she is entitled as the leading spirit in the work of woman's emancipation from intemperance, injustice and oppression. It is designed that this Society shall enter earnestly, and at once, upon the work it has to do. An address will soon be issued to the women of the State, setting forth its objects, plans, and hopes. It will appoint agents to disseminate its doctrines, and endeavor to spread information, to distribute tracts, to form auxiliary societies, to awaken public sentiment, and especially to arouse and quicken woman to the discharge of the solemn duties which devolve upon her, as a rational, intelligent accountable being.

Women! Sisters! will you hear this appeal, and strike an earnest blow for the right?

We shall be happy to give any information in our power in regard to the new society, in answer to private letters, and also to assist in furnishing a speaker for such places as may desire to hear woman's views on important subjects.

THANKS.

We would tender our thanks, and the thanks of the Woman's Convention to Mr. Reynolds, proprietor of Corinthian Hall, Rochester, for his liberal donation of ten dollars to the convention: also to the Daily Press of that city for their kindly notices of the meetings; and for their liberality in donating the amount of their bills.

We truly appreciate the kindness with which we were received, and the attention shown us while in Rochester; and we are sure other strangers who were present will join us in returning thanks to the friends who kindly welcomed us to their homes, and entertained us during our stay among them.

MORE FRUITS OF THE TRAFFIC.

Some of our citizens felt to censure us for our remarks in the last number of The Lily, admonishing parents to look well to their children, thinking we had slight cause for alarm, and that we did injustice to the proprietor of Union Hall. Recent circumstances have proven that our warning was not untimely; and that at other places than Union Hall are found men so depraved that they hesitate not to deal out the deadly poison to boys of tender age, and send them home to their fond mothers *helplessly drunk*.

We are told that on Robert Hood rests the deep guilt of the fiendish act of selling a quart of whisky to the boys alluded to.—After obtaining it, they went into the fields, drank the vile stuff, and became completely intoxicated. In this state they were accidentally found, benumbed, and nearly dead from cold and exposure, and carried home to their unsuspecting mothers.

Oh! the agony of a fond mother's heart at such a sight! Alas! how bitterly have the mothers of those boys experienced the truth of our position, that all their home influences, their warnings and counsels, will be powerless to save their sons, so long as men encourage and sustain the infernal traffic.—God grant that this first step, taken by these promising youth in the drunkard's path, may also be the last—that they may not be added to the countless numbers laid low by the great destroyer.

Yet, what better fruits can we expect to reap from the unrestricted sale of intoxicating drinks? When men set so terrible an example before their sons, how can they hope that they will escape from the horrid, brutalizing, body and soul destroying evils which are almost sure to follow the least departure from sobriety. So long as men tolerate and sustain such an abomination, they must suffer the consequences flowing from it. It is well known that the sale of strong drink is not legalized in this village, yet the work of destruction goes on, in open violation and defiance of law. Parents see their children entering on the dark road to ruin, yet fold their arms and let the destroyer pursue his deadly work in peace. When will people arise in their strength and put down the accursed traffic! How many more victims must be offered up, ere fathers will impose upon the corruptors of their sons the full penalty of trampling upon the rights and outraging the laws of the people!

Immediately after the last number of The Lily was issued, the proprietor of Union Hall called upon us, and asked us if we were the author of the article relating to doings at his hall. We assured him that we were, whereupon he accused us of doing him injustice; and proceeded to justify himself on the ground that he sold only strong beer and cider, and that almost every gentleman (?) in town drank these. He admitted that young boys had been furnished with these drinks at his recess, but said he was not to blame for young men taking stronger drinks to the Hall, in bottles in their pockets. After his admission that he kept and sold intoxicating drinks, in the form of beer and cider, and that it had been dealt out to young boys, we told him we regarded him as no better than any other rumseller,—that he who forms the appetite on these drinks is no better—nay, is *worse*—than him who sells only to the lost and ruined drunkard. Finding we were not convinced by his reasoning, or in the least disturbed by his visit, and moreover, his own conscience condemning, he changed the conversation.

Finally, on leaving, he asked us what he could do—he had been to great expense to get up a *beer pump*, and other fixtures, and could not afford to lose all these. We made no attempt to help him out of this difficulty, farther than to tell him *he had no business ever to have got them*; and that if he lost by them, it was no worse than he deserved. He gave us to understand that he should discontinue that branch of his trade ere long. and that it was not himself, but his clerk, who had furnished the poison to boys. We know not how sincere he was in his promise of abandoning the business; but for his own sake, and for the sake of

community, we hope he will make good his resolve. Until people are satisfied that he has done so, we would bid them beware of this, as of all other traps set to ensnare and destroy the unsuspecting and unwary.

TEMPERANCE IN ROCHESTER.

Business called us to Rochester on Thursday last. Soon after our arrival there, we were told that the Common Council of that city had invited the citizens, both men and women, to meet them at the Court House on Thursday eve, to hold a talk on the subject of granting licenses to a few of their citizens to rob and destroy the rest. Our friends invited us to go with them, and listen to the sage counsels and profound arguments which might be offered on the occasion. It was a novel thing for us; and, although we are in public business which brings us in frequent contact with any and all of our own citizens, we hesitated a little about intruding ourself into the presence of that august body — the Common Council of Rochester. But finding there was to be a general attendance, we concluded to go, thinking we could pass in among the crowd unobserved.

The audience collected in the Common Council Room, but as the crowd was so great that half who desired to hear could not gain access, they adjourned to the Court Room, which was immediately filled to overflowing. Mr. Stair presented remonstrances from over two thousand men, and four thousand women, against the granting of licenses for the sale of intoxicating drinks in that city. He offered statistics, showing the great amount of pauperism and crime which this traffic had brought upon the city and county, and the enormous sum paid in taxes for its support. G. W. Stebbins followed, touching the legal points of the question, reading from the Statute the law regulating licenses, and pointing out to their Honorable Body the extent of their power, and the consequences of violation of their oath of office. Although we are something of a lawyer, one feature in the statute was new to us — that if license is granted to a man to sell intoxicating drinks, when he does not possess the necessary qualifications and accommodations required by law for keeping a tavern for the entertainment of travelers, the Board granting such license are indictable, and may be punished by heavy fine and imprisonment for such offense. It would be well for temperance men to study the law a little on this subject, and they may find that prosecuting Excise Boards will be more profitable than prosecuting rumsellers.

Rev. A. C. George, formerly of our village, followed Mr. Stebbins, taking the subject up in a moral point of view. His remarks were truthful and scorching, and could not be lost upon any, save those who, in their own practice, sanction and sustain the deadly traffic, and are deaf to the agonizing cry of the victims they offer up on the altar of this Moloch.

We were greatly interested in the proceedings, and occasionally glanced our eye over the faces of their Honorable Body, to see if we could guess from their expression, what effect such plain talk had upon them.—But as we are not good at studying physiognomy, and being wholly unacquainted with the principles and actions of their Honors, we could form no opinion of the impression made. Although an extensive branch of business was boldly assailed and denounced, not one voice was raised in defense—no effort made to falsify the statements made by those opposed to the granting of license.

We are told that the majority of the Common Council are supporters of that traffic which makes human happiness and life its sport, and that but little can be hoped for from them. Those temperance men who helped place such men in office, have nothing to complain of if their prayers for protection are unheeded. If they vote rumsellers and rumdrinkers into office, they must abide the consequences.

MUTTERINGS AND MUSINGS OF AN INVALID.—We have neglected to notice this singular but highly interesting work, from an unknown author. "The Musings" do not emanate, as their title would imply, from the "poor, miserable dog of an invalid that he personates," but from a sound, healthy body and mind; and they abound in wise sayings on a great variety of subjects, boldly and pleasantly expressed, and in a style and finish that makes the book a very readable affair.

JOHN S. TAYLOR, Publisher, 143 Nassau street, New-York.

THE POOR VICAR.—We are greatly delighted with this simple and truthful record of humble and earnest piety, hallowed by suffering, and adorned with all the graces of true religion. It is from the German of Zchokke, and except in the "Vicar of Wakefield," we have never seen the labors, the trials and sufferings, the joys and triumphs of the country curate so faithfully depicted. The humble, truthful, heroic Jenny excites our admiration, and teaches us a lesson of courage, patience and humility. We commend this little gem to our readers.

On the receipt of fifty cents, the publisher will send a copy, elegantly bound in full cloth, free of postage, to any part of the United States—*or three copies for one dollar*. Address JOHN S. TAYLOR, 143 Nassau st., N. Y.

DISGUSTING.—We have always looked upon the use of tobacco as a filthy habit, and know that those who indulge in it are an uncleanly set; but we saw something a few days since which went beyond even our preconceived ideas of their nastiness. While riding in the cars a man who sat opposite us took an apple from his pocket, cut it and offered half to a fellow traveler who sat before him. The man received it, emptied his mouth of tobacco juice, and then dropped the *quid* from his mouth into his hand, where he held it till the apple was disposed of, and then returned it again to his mouth. There was, doubtless, economy in this; for it would have been so much lost had he thrown the quid away before the sweet was all extracted; but the sight caused our stomach to heave, and a sickening feeling of disgust ran through our frame.

We are thankful that it has been our good fortune not to be allied to a tobacco chewer, or smoker. The stench which we inhale from tobacco and rum perfumed breaths, when at some distance from us, is enough to give us a horror of a nearer approach to creatures who emit such an effluvia; and we heartily pity those of our sex who are subjected to the embraces and polluting kisses of men addicted to the use of those poisons. Wonder if men would enjoy kissing or conversing with women whose breaths emitted the effluvia of tobacco and alcohol? Wonder again, if men think our tastes less delicate, or our olfactories less acute than their own?

☞ Several complaints have reached us lately of the non-receipt of The Lily, by subscribers. We can only repeat what we have before said, that the fault is not with us, or our office. We direct the papers, place them in the mail bags, and put the lock upon them ourself. In the cases which have been brought to our notice we have communicated with the Postmasters at the offices to which the missing papers are sent, and learn from them that they have reached their destination regularly, but have not been called for by the persons to whom they were directed. It would be well in presenting a friend with any publication to notify them of the same; then they will be on the look out for it, and be almost sure to get it when due.

DAGUERREAN.

We would commend WHITNEY, of Rochester, to any of our friends in this section of country who may desire a perfect likeness of themselves. He has the largest collection, and the most perfect pictures we ever beheld. At his earnest solicitation we visited his rooms, and gave him an opportunity of trying his powers at catching our shadow. To our surprise he succeeded admirably, and really made our plain face look quite handsome under the drab beaver. Indeed it is the most perfect specimen of the daguerrean art we have ever met with, as we can convince any one who will call and examine the picture presented us by the artist.

We are told that Whitney stands unrivalled in his profession, and we can well believe it. His rooms are in Gould's Buildings, No. 13 State street—Room No. 11 Second floor.

☞ We are under the necessity of withholding several communications to make room for the proceedings of the Convention.

☞ A copy of a call for a "Woman's Rights Convention," to be held at West Chester, Pa., on the second and third of June, was sent us by a friend, but received too late for insertion in this number. We shall expect to hear a good report of this meeting, as we know they have the right material in Eastern Pennsylvania to get up a good one.

Correspondence of the Lily.

Washington, Georgia, March 14th.

DEAR MRS BLOOMER: Through the kindness of a Northern friend, a few numbers of the Lily have reached me in my Southern home, where warm breezes, and sunny skies, are peculiarly adapted to nourish and produce gay buds and blossoms of every color and variety. With you I am told stern winter lingers yet, as if loth to leave so goodly a domain; but smiling spring has come to *us*,—gardens are gemmed with flowers, trees crowned with blossoms—the "Choristers of every grove chant carols," while the delicate green no art can rival is gently stealing over hill and plain. As my eye rests upon all these beauties, I notice all varieties of the *Lily* family, save the one which owes its existence to your kindly care and culture—and for *that* I find no soil in the hearts of the people, no genial air in public sentiments, which could give much ground for hope, that *here* it might take root, and find those nutritious elements, essential to *healthy growth;* for I discover that yours is no hot-house plant, to gratify the eye and delight the senses, but rather cultivated for medicinal purposes—even to purify and renovate the moral nature of fallen humanity.

God speed its mission! I exclaimed, when first I learned from its columns, that it was devoted to the cause of the oppressed—to temperance and right. Surely the truth must find free access to, and ready lodgment in the hearts of the active, intelligent women of the North, and they should realize that they cannot shrink *guiltless*, from the responsibility now resting upon them, to so control and direct public sentiment, that they shall not longer be compelled by arbitrary laws to "hide in the earth," even the one talent the Great Master has entrusted to them. Let them not excuse themselves from firm decided action, by the hackneyed plea of *home influence*—that is well, nay efficient in its place, but at the present time, it is with them a feeble argument, and cannot be relied upon, for *operative power* in furtherance of any of the great reforms advocated by The Lily. But could we hear the voices of our country-women *united* in the cry of "give me *liberty*," there would be no necessity of annexing the alternative that Patrick Henry found so effectual in arousing the dormant energies of a people suffering wrong and oppression—for they would be met with a ready response, and a willing *admission* of their rights—*Union* would be power sufficient to secure all the privileges they could ask. But *here* the case is widely different; and silent, unobtrusive influences alone can be brought to bear upon those who have yet to learn that Woman's Rights are something more than a creation of the fancy, a will o' the wisp, which has no real existence, save in the imagination.

This dead calm, this indifference, resting upon the mind of my fair sisters here, may be owing to the influence of our peculiar institution, with a combination of other circumstances enervating them, both physically and mentally, till they have scarce a thought beyond the pleasures and wants of the moment. I would that they might be aroused from this lethargy—to understand the true dignity of *womanhood*—to know that they are betraying their trust when in the pleasures of *indolence* they dissipate the golden period of youth, and the declining years of age. And I would too they could realize this trust is betrayed when they allow the liquid poison to find a resting place on their side-boards, to be dispensed on every festive occasion, and at each social gathering, and feel themselves accountable for the numberless victims sacrified on the altars of Bacchus—taken not from the poor and degraded alone, but from the refined and intelligent also. Could The Lily find access to our homes and hearts many of these evils might be averted, much good might be done, and thousands aroused to energetic action in the great harvest field of the world, who are now idlers, because they know not that there is work to be done. May the Master of the vineyard hasten the day when all shall find their appropriate place, and "do with their might what their hands find to do." Be encouraged in the good work you have begun—falter not, but trust in the Most High, and he will bless your labors. Accept the sympathy, and good wishes of your Southern friend. H. S.

Correspondence of the Lily.

PARKMAN, Ohio, April, 1852.

Did you never, my dear Mrs. BLOOMER, when entertaining company almost every day in succession for several weeks, get so tired that you could'nt "hardly stand it?" Well, I got into that very predicament the latter part of last winter, and that was the main reason why I did not write any thing for your March or April "Lily." If any friend of yours has been enjoying downright laziness as well as I have most of the time for several weeks past, commend me to her acquaintance; she may occupy my stool in one corner of the fireplace, while I will ensconse myself on the dye tub in the other; and we can pass a few of these uncomfortable days quite agreeably in recounting our mutual miseries. "Misery loves company," eh?—Certainly; but company does not always love misery. Would a couple of dunces be misery loving company, or a company loving misery? Wish some of our metaphysical geniuses would solve the problem.

Women are said to be exceedingly tenacious about having the last word; and I don't know but they would like to have the last of every thing but a lover's kiss. Pardon me, girls, if I judge you too severely; my opinion is drawn from observation. It is a humiliating fact that a great many, perhaps we may say the majority of American women, are the most abject of slaves, considering the nature of their bonds; and they love their tyrant better than they love almost any thing else in the world, but the last word of a domestic consultation, of a controversial nature; and they are never so happy as when writhing in almost mortal agony beneath her merciless heel. Instead of making their dresses with reference to comfort and convenience, so as to secure bodily ease and mental quiet, they must be fashioned into distressing conformity with the "latest fashion."

Shades of our noble grandmothers, whose mortal forms were encumbered only by light short gowns, and a pound of skirts, do you recognize your descendants in these pale drooping forms which move so languidly among us, enveloped in a mass of drapery, the uses of which are as profoundly mysterious as the principles of a rabid politician? If you do, your vision must be aided by double glasses. Alas! that American women, from whom the world expects an example of independence in thought, feeling and action, should degenerate into servile imitators of foreign fashions and habits! Tell it not in China, publish it not among the bark wigwams of our aborigines; lest the daughters of the Celestial Empire glance incredulously from their puny feet to us, and say, "Folks that live in glass houses should never throw stones at their neighbors," and the women of the wilderness point significantly to their primitive garments, and exclaim, "Pity us not, for we are more independent than yourselves. We are genuine American woman, and have never tarnished our birthright; while you have disgraced yours by degenerating into servile imitators of foreign fashions and habits." And if future generations should refer back to those liberty loving daughters of the wilderness as specimens of genuine American women, reflecting the influence of republican institutions, it would require considerable ingenuity to convince them of having made a mistake. The position of American women should make them lenders, instead of borrowers, of fashions and habits. If they would only "see themselves as others see them," they would be ashamed to thus compromise their own dignity and independence, before the world.

HARRIET N. TORRY.

PALMYRA, April 29, 1852.

MRS. BLOOMER: While at Rochester, in attendance upon the recent Temperance Convention, the delegation from the Palmyra Union obtained the consent of Mrs. Mary C. Vaughan to address the Union on Tuesday evening of this week. The ladies secured the largest temperance hall in the village, and gave a general invitation to our citizens. The room was not only thronged, but large numbers were obliged to leave, unable to find even a convenient place to *stand*. I need not say to you that the address was excellent and timely—all listeners were highly gratified with both the letter and spirit of it. At the close, the Constitution of the Womens' N. Y. State Temperance Society was presented. Nineteen individuals gave in their names for membership; Pliney Sexton making himself a life member.

Mrs. Vaughan was then solicited to remain and repeat her address in a more commodious room, our Methodist friends having, through their pastor, kindly offered their room for the purpose. To this she consented, and last evening the Methodist church was *crowded*. The address was repeated, after which remarks were made by some of our citizens, followed by an extemporaneous appeal from Mrs. Vaughan. Seldom, if ever, have I witnessed a more attentive or highly interesting audience. The exercises were interspersed with good and appropriate music, and at the close six more names were added to the Constitution—making some twenty-two dollars paid into your treasury. I can not forbear saying here, that the earnest and unreserved response of the Rev. Mr. Harrington, of the Methodist church, was gratefully received by every friend of the cause present. The visit of Mrs. Vaughan has done us

good. So quiet in her manner, and yet so earnest--so modest, and yet so faithful—none can listen to her pleadings, whatever may have been their previous prejudices, and not feel a deep, earnest resolve forming within them that they will hereafter be more faithful to thiswork of mercy, than they have ever before been. Yours in the name of temperance and humanity, I. C. GALLUP.

Written for the Lily.

HINTS TO HUSBANDS AND FATHERS.

BY AUGUSTA T. TATOR.

I am fully aware that important subjects, to be handled with justice, require depth of research, close and extensive observation, and a penetration of intellect, which the world in times past, at least, has deemed to be far—irremediably far—beyond and above the capacity of woman. However, who does not feel rejoiced at the many successful attempts of our sex, all over Christendom, in almost every department of duty, to redeem itself from its former almost shameful insignificance, and comparative nonenity! Woman redeeming herself! How edifying the thought! How consoling and encouraging the reflection! Yet this arduous task will be lightend by mans' aid, and its final consummation enhanced by his countenance and fostering favor. Woman can never exalt herself by endeavoring to debase man, and *vice versa*. Man cannot be driven; nor if he could, would woman's be the hand to apply the coercive lash. Man may be persuaded, and reasoned with, and it is the province and duty of woman to reason with him concerning his errors, and persuade him to abandon them, if not altogether and forthwith, at least by degrees, until

"God's image shall stand forth, divine indeed."

I shall speak first of man's general and specific influence; second, of his private and public responsibilities; third, of his various incumbent duties; fourth, of his too frequent neglect and omission of those duties; fifth, of the wicked and painful consequences of such neglect, and sixth, of the remedies, and of the means of preserving himself in a proper course of conduct towards both sexes.

Of our first proposition it may be truly said, man's influence is unbounded; for no finite mind can measure his influence as a husband and father, over the race to which he belongs, down to the remotest period of time. As a husband, man's immediate influence, by his kind words and acts over the woman of his heart's choice, is truly without bounds, even as are the heavens above us. For Roman eloquence never enchanted the ear of her imperial Senates, as the tones of a loving husband enchant and bless the partner of his life and immortal love. Moreover, the thoughts infused into a wife's mind, by communing with and for years living almost uninterruptedly in the society of her husband, be they gross or pure, will be diffused more or less throughout the entire circle, be it broad or narrow, in which she moves. A bad habit in a husband, will too frequently form a plea of justification for the wife to contract one also. His quaffing the distilled beverage, will close his mouth against admonishing her to abstain from inhaling the pulverized weed. His aping the gew-gaw-ish court fashions of past or present times, will induce her to transform herself to a goddess of false and fashionable glory. His rife desire to discover some new channel in which to indulge his perverted tastes will kindle new and burning desires in her soul to meet those tastes, and to please and gratify his inglorious preferences. This has been, and must almost necessarily continue to be the result, from man's setting such an example,—partly because of a wife's sympathy with her husband, and of her ignorance of natures' laws, of herself, and of what she might and should be; this result can be reversed, by reversing the cause which produced it. Let a husband have no bad habits, and how dare his wife contract any? How can she be viler than he? Let him be to her a good example and she will be a worthy pioneer to her sex, in every refining and elevating cause. Yet a wife may be, indeed frequently is, a living unwavering example to a degenerate husband; still, too often she is drawn, by degrees it may be, to the fearful verge of ruin, and ere she becomes aware of her perilous condition, both are swallowed up, like that wicked host of old, as the just reward consequent upon their own imprudence, immorality, and self-degeneracy.

To be continued.

Written for the Lily.

INFIDELITY.

There is no term so completely calculated to barricade every avenue to improvement as the hue and cry, "It leads to infidelity." The progressionist whether in pursuit of scientific knowledge, or contending for political liberty, or endeavoring to elevate the moral and social condition of our race, is ever met with this bugbear of popular prejudice, a superstitious fear of straying beyond the ideas of past ages, and producing innovations that might endanger "the powers that be." The divine precepts of Christ are separate, and superior to all natuarl science; and are safe under the strictest investigation. Even the most daring atheist, or materialist never questioned their moral sublimity.

But the charge of infidelity against woman, for disclaiming man's right to deny her an equal share in his blessings, coming from those who unscrupulously oppose their universal and impartial application, is the very acme of inconsistency.

Truly the subjection of woman is a choice relic of barbarism, constituting every man a monarch. What wonder then, that those lovers of ancient rule reluctantly yield to the encroachment of civilization. Among our earliest memories was an old conservative whose righteous indignation was roused against every new theory. In his view, the idea of the earth's rotation, inasmuch as it was not revealed in the Bible, was an unholy, presumptive speculation; disproved by the self-evident fact that the very first revolution would tumble us, and all other moveables pell-mell down to nowhere.

His pious horror was extreme at the bare suggestion that rainbows were produced by refracted light. "Just as tho' rainbows existed before the flood! Enough for human good was revealed—to search beyond led straight to infidelity." He was in full belief that the fact of Eve's creation from Adam's rib, was indisputably attested by man being minus one rib; and that the wife was only said rib incarnate, and of course but a member of his own body under subjection to the great directing head.

The poor man luckily escaped many of our more modern infidelisms, the result of human research, and passed away at the age of seventy, unvexed by the enigmatical question of bodily identity, in full assurance that every particle incorporated into his system from infancy, would be raised *en masse* at the last day.

Another despot over conscience was the belief in the divine right of kings, with the fear of future retribution against all resistance to crowned authority, which in past ages held millions in subjection to the will of a single tyrant. It was this very idea, more than physical weakness, that induced the American colonists to bear the oppressions and insults of their king, until forbearance was exhausted.—It was in vain they petitioned, and plead as humble supplicants. They were spurned as the "weaker vessel," with no right to a voice in Parliament. Their rights were vested in their sovereign, a right he would not yield, at least so long as they themselves acknowledged it; and their greatest victory was won, when, having "screwed their (moral) courage to a sticking point," they claimed the inalienable right of humanity, that of self-government, with freedom to think, act, and judge for themselves.

In like manner, the belief in the divine right of masculinity, is the strongest chain with which *woman* is bound, and binds herself; and the cry of infidelity raised to check her every effort for freedom, still has its effect upon her too credulous conscience. But she too will find it vain to recount the incalculable wrongs inflicted upon her sex, from time immemorial, or plead for equal rights, while she acknowledges this relation; and the scoffs, and sneers, that now disgrace almost every periodical will continue to be the chief response to her humble appeals.

But let her, in the name of equal humanity, reject every compromise short of full, free, equal rights, without which she can never be an equal participant in the blessings of life.—Let her withdraw her forces from the tangent campaign on maternity, scared up by man to evade the direct question of equality, against which he can bring no argument but ridicule. The question of paternity and maternity, is decided by an unalterable law of nature, and has no more connection with the civil and political equality of the sexes, than the natural divisions of the earth have with the territorial squabbles of its inhabitants. And the guardianship of infancy, growing out of those natural relations, is unmistakably determined by instinct, without the aid of lecturers on woman's sphere. Let her learn to reason for herself, and examine man's *authority* for denying these rights. True, the historical department of the Bible, like all history, narrates his claim to enslave her, and punish, with deadliest cruelty, as crimes in her, what he commits with impunity; Judah-like, who was about to burn alive his daughter-in-law, for the very crime *he* committed without a scruple. But where do heathens, who never heard of the Bible, or its God, obtain *their* authority to do the same? It is not instinct; for sexual equality exists among all other animals.

It comes from a god of his own creation, whose attributes he conforms to his own wishes, it matters not whether his form be ideal or of wood, or stone. It is the same authority that crowns with glory the hero of a thousand murders, while it hangs him who is guilty of but one. It is the authority of public opin-

ion, *founded in phy·ical strength*. *This* has ever been the test of superiority, the world over, and will continue to be so as long as hero-worship is the predominant religion of mankind.

As a christian, woman is bound to follow no teacher any farther than they follow Christ; and her claims are fully santioned by his commands; which forbid his followers the exercise of authority one over the other; but bid them love others as themselves, and do unto others, as they would have others do unto them, which is perfectly incompatable with her subjection to man. It is but the *command* of man, unauthorized by the teachings of the TRUE WORD of God incarnate. Christ ever spake with reverence of the mission of prophets, more than one eighth of whom, according to the Jewish records, (notwithstanding the inconvenience of maternity,) were females.—What is man to forbid their teaching, to bid them keep silence, to limit the eternal Spirit, and dictate who shall, and who shall not do His bidding! Who has made the dividing line between human, and divine authority, and determined what men possess the divine attribute of infallibility, and merit ccaonization? Man, short-sighted erring man! And how many thousands upon thousands have perished, by every imaginable cruelty, in defense and defiance of this supremacy. How many contending sects have arisen, hurling their dread anathemas at each other, in their zeal to decide which of them shall be the greatest.—And so long as the commands of man are received as equal authority as those of Christ, so long will human errors produce dissensions and retard the progress of christianity.

But truth has gained many important victories. It is now clearly demonstrated that our faithful old earth car, despite the disasterous quarrels of its inmates, has made its daily, and yearly trips over and around, without once running off the track, or tumbling out its passengers. The rainbow, too, whether it arch the heavens, or span Niagara, or play about the wheel of a steamer, is the well known result of a natural law. And joy to the world, (bachelors especially,) prying curiosity has dared to peep within at man's vital engine, and found it encased in a *full compliment of ribs*, proving that woman is not merely his *attachie*, but has an identity *per se*. The divine right of kings, and religious potentates, how sadly fallen! A few more revolutions in the empire of thought will show fully the fallacy of man's spiritual supremacy, and his forced abdication will render to God the things that are God's, and He alone will be exalted, and the pure precepts of Christ, as taught, and practically exhibited by himself, will have their designed effect.

JANE FROHOCK.

Wellsville, O., March, 1852.

TO THE LADIES OF ROCHESTER.—Mrs. JONES will commence a course of lectures on Anatomy and Physiology, in Minerva Hall, Rochester, on Wednesday, the 5th instant, at two o'clock P. M. We have attended Mrs. JONE's course, and earnestly commend her to the kind regards of the Women of Rochester, or any other place where she may speak. She possesses a thorough knowledge of her subject, a pleasing address, and a happy faculty of imparting instruction. Added to this, she has a complete Anatomical Museum. Her lectures cannot fail of being beneficial and interesting, and we hope the Rochester ladies will avail themselves of this rare opportunity of informing themselves on the important subjects on which she speaks.

☞We make our courtesy to the Editors of the Temperance journals of the State in acknowledgement of the respectful silence in which they view the proceedings of the Women's Convention. "Silence gives assent"—or else is the consequence of over awed and frightened submission. Which can it be?

☞Copies of this number of The Lily can be obtained at the office of Daniel Anthony, No. 9, Arcade Hall, Rochester. We can also furnish extra copies at our office.

THE DEMOCRATIC REVIEW ON WOMAN'S RIGHTS.—No. 2.

Hitherto we have only noticed the religious creed which the Review has adopted on the subject of woman's rights. We have seen that it is chiefly composed of a conjugal ordinance, which has for its essential features, submission and reverence on the part of the wife towards her husband; that the terms of the marriage relation are so fixed as a christian sequence; and to elevate woman would produce a chasm in that sequence, that would endanger the character of both man and Christ. Hence its conclusion that the social and political condition of woman has been unalterably fixed in the Creator's constitution; and hence this woman's rights agitation has very much alarmed its presiding genius for the safety of man's prerogatives and the integrity of Christ's kingdom.

It now remains to examine its authority, its logic and its sentiment. Its divisions of the subject are "as a dogma;" "as a command;" "as a mystery;" and not to be outdone in clerical method, it has *a lastly*, much more prolix than either. Under its dogma, it has quoted, "that the head of every man is Christ; and the head of the woman is man, and the head of Christ is God." Its command, "Likewise ye wives be in subjection to your own husbands." Its mystery, "The marriage of the lamb is come, and his wife hath made herself ready." "The holy city New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." I have now quoted all its authority, dogmatical, commendatory and mysterious, from which as an assumed dispenser of human rights, it has in so summary a manner closed the door of progress on one half of human kind and thrown the key away.

The first passage quoted is a part of what was written by Paul to the Corinthians in relation to several particulars concerning the conduct of the public religious assemblies of the Corinthians. The apostle made no pretensions of prescribing what should be the social and political rights, relatively, of husband and wife. And so far from his undertaking to establish any conjugal ordinance, or even to express the opinion that such a dogma as the Review claims was ever established by the Creator, he did, in conclusion, as though he had apprehensions that some bigoted blockhead in that, or some other age might so pervert his meaning, state, "But if any men seem to be contentious, we have no such custom, neither the churches of God."

The passage quoted as ordaining its command, is from one of the general Epistles of Peter, and the Review has omitted a part of the verse, which when regarded in its connection with the other, instead of authorizing, entirely repudiates its position. It all reads, "Likewise ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word, be won by the conversation of the wives." If this can properly be called a command of obedience, it has the reason with it, which renders it incompetent as evidence of the existence of any conjugal ordinance, fixing woman's comparative debasement and inferiority, either in the constitution of the Creator, or of the Christian religion. The subjection was required, not because such was the organic law of creation, or a fundamental religious ordinance, but out of a particular policy, which in the then condition of the world, the apostle seems to have thought necessary and important for the purpose of inducing accessions to the Christian faith.—And instead of its proving masculine superiority, it plainly indicates that the apostle regarded that portion of the human race, as being then, either less inclined to moral and Christian docility, or as to so great a degree cursed with a proclivity for unrighteousness, that in addition to the grace of God it would require something of the graces of woman, to save them. The Review evidently so understood the passage, for it says in immediate connection with the part quoted, "and notice for what noble consideration. Not for personal regards or selfish prudence, but that the husband may be won to the right by the meek beauty of a chaste conversation in the companion of his life." This relieves its position from any charge of willful or intentional perversion, but marks it for the sluggishness of its discrimination.

In order to understand the full force of such a policy, we must recollect that even the most enlightened of mankind were then in a semi-barbarian condition; that woman was a slave; a beast of burden, jaded in the market-place, with no individuality conceded to her here, and and no futurity hereafter; that man was ignorant and superstitious; abroad, the cowardly subject of despotic power; at home, the petty tyrant, feeling just as the Review does now, that the whole dignity of his manhood depended upon the servility and abjection of woman.—Upon such a state of things the religion of Christ opened a new world. It taught woman that she had an individuality and a soul; an equality with the other sex, both in the rights of this world and in the hopes of the future.—As a matter of course, this was offensive to the prejudices and alarming to the fears of the men of that day. The democratic genius of the Review being not then on hand to assure them that the christian religion fully confirmed their usurped prerogative of domestic absolutism, they were predisposed not only to reject such a religion, but to oppose its adoption, as a borling, disorganizing faith. To allay such fears and soften, and wear down such prejudices, the apostle recommended to the wives in the exercise and enjoyment of their newly revealed rights and hopes, more than ordinary suavity in the discharge of their conjugal duties.

This arrangement of creation, make the most of it, is but an inference drawn by the Review. No pretense is made of finding any such disposition of human rights definitively settled and clearly expressed in the laws of nature or of revelation. A very material part of the premises from which its inference is drawn has been either blindly overlooked, or purposely omitted. Assume its command and it will not sustain its ordinance without the general rule, that every command indicated by any of the apostles establlshed a general law, binding not only when uttered and on those to whom it was uttered, but through all time and upon every individual and people, under any and all circumstances. That is not all, it must assume that such commands are monuments set to mark the utlima'e limits of social and political progress.

Some of the Puritans in the darkest days of their superstition and the wildest of their fanaticism, are said to have adopted a similar rule for their municipal conduct, to be operative only until they could provide a better system The Review departs from that precedent in this; it discards the reservation right of improvement. Belief in the rotation of the earth would also be inconsistent with such a creed, because Joshua commanded the sun to stand still upon Gibron, and the moon, in the valley of Agalon. In short, adopt the Review's rule of interpretation, and carry it out consistently, and we will find ourselves in the most rigid kind of a strait-jacket, when we get all our philosophy of men and things in shape to accommodate the faith to which it inevitably leads. "Servants, be subject to your masters with all fear;" uttered at the same time, in the same connection, and by the same apostle, with a like rule of construction, not only permits, but forces and fastens on mankind a general order of slavery, without distinction of age, sex, or color. And to sever such a relation by manumission or otherwise, would be disturbing the arrangement of the Creator's constitution—unchaining what God has chained, and therefore inadmissible. In a similar manner, this passage: "Submit yourselves unto every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or unto governors as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well;" found also in the same connection, presents Washington among the worst of sinners, and evinces to the world that Louis Bonaparte is the most God-serving of saints.

A remark or two further, and I have done with the authority and reasoning of the Review, with nothing more to look after, except its sentimental. It labors a crusade against woman's disinthrallment without distinguishing the married from the unmarried, while its dogmas, commands, and mysteries, and still more mysterious reasoning, are strictly confined to the marriage relation. There is nothing which tends to prove any kind, or degree of inferiority, or relative disability as consequent to the incident of sex, only as it is connected with the incident of marriage. Its position, therefore, loses all force, unless we pre-suppose that marriage is, ever was, and ever must be, the lot of all women, and co-equal with the maturity of each individual existence. While society cannot extend to all, at all times, all the advantages, to impose on all alike the disadvantages and disabilities of the conjugal ordinance, is truly an outside barbarian arrangement.

The Review gives another reason for its conservatism of woman's relative debasement, which adds at least the merit of novelty to a wonderful exhibition of logical versatility.—It says, "Destroy the integrity of the Christian marriage, and the symbols employed to represent to us the dependence of the church and the providence of Christ, lose their whole significance." That is, because the inspired writers necessarily adapted their language and symbols to the understandings and habits, local laws and customs of a very benighted people, the world must not improve upon those habits, laws and customs, but stand still in its knowledge and wisdom, to the end that all generations of men may alike understand the full force and significance of such language and symbols. How well this corresponds with Kossuth and "intervention," and "eighteen fifty-two and the Presidency," we will leave the Review to determine for itself. SENEX.

Selected for the Lily.

A PARAGRAPH FROM THE LIFE OF DANIEL DE FOE, A CELEBRATED ENGLISH WRITER.

In 1696, he wished to have an institute founded for the better education of young women. His remarks upon this subject, tend to illustrate the comparative progress which has been made in female culture, since the time at which he wrote. In speaking of her dignity, he says, "We reproach the sex every day, with folly and impertinence, while I am confident had they the advantages of education equal to us, they would be guilty of less than ourselves." He complains that the women of his time were taught merely the mechanical parts of knowledge—such as reading, writing, and sewing—instead of being exalted into rational companions; and he argues that men in the same class of society would cut a sorry figure if their education were to be equally neglected. "The soul," he observes, "was placed in the body like a rough diamond, and must be polished, or the lustre of it will never appear. And it is manifest, that as the rational soul distinguishes us from brutes, so education carries on the distinction, and makes some less brutish than others. Why, then, should women be denied the benefit of instruction? If knowledge and understanding had been useless additions to the sex, God would never have given them capacities, for he made nothing needless. What has women done to forfeit the privilege of being taught? Does she plague us with her pride and impertinence? Why do we not let her learn, that she may have more wit? Shall we upbraid women with folly, when it is only the error of this inhuman custom that hinders her being made wiser? * * * * Women, in my observation of them, have little or no difference, but as they are, or are not distinguished by education. Tempers, indeed, may in some degree influence them, but the main distinguishing part is their breeding. If a woman be well-bred, and taught the proper management of her natural wit, she proves generally very sensible and retentive: and, without partiality, a woman of sense and manners is the finest and most delicate part of God's creation, the glory of her maker, and the great instance of his singular regard to man, to whom he gave the best gift either God could bestow, or man receive; and it is the sordidest piece of folly and ingratitude in the world to withhold from the sex the due lustre which the advantages of education give to the natural beauty of their minds. A woman, well-bred, and well-taught, furnished with the additional accomplishments of knowledge and behavior, is a creature without comparison. Her society is the emblem of sublimer enjoyments; she is all softness and sweetness, love, wit, and delight; she is every way suitable to the sublimest wish; and the man that has such a one to his portion, has nothing to do but rejoice in her and be thankful."

Persons imperfectly acquainted with De Foe will have probably been unprepared to give him credit for so much elegance and delicacy of sentiment as are here displayed, and which certainly were nowise very common among the wits and gentlemen of his age.

Written for The Lily.

TO PENINAH.

Blithe as the wildwood bird thou art;
As free from care and guile as he,
Yet under this there beats a heart
As good and kind as heart can be.

Can I forget those hours of pain
That watched me with a sister's love?
No! in my mind they'll fresh remain,
Until we meet in courts above.

May you thro' life remain the same —
Shedding your love on all below,
As quick to soothe another's pain,
To shed a tear for other's woe.

Then carol lightly with the bird;
If thou obey God's holy will,
Thou will't receive the great reward,
And of his love will drink thy fill.

N. ADAMS, April, 19, 1852. C.

☞ We hope those of our readers who are pleased with the proceedings of the Women's Temperance Convention, published in this number of The Lily, will constitute themselves local agents of the new society, and obtain the names and fees of those in their vicinity who wish to become members of the same.

All monies may be transmitted to SUSAN B. ANTHONY, Rochester, New-York, who will return to each member a certificate of membership.

☞ We can no longer furnish *back numbers* of The Lily. The demand for them the past month, has exhausted the supply.

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